

REFORMED CHURCH MESSENGER

A Prayer for Assurance

Thou art the answer, O God, to the fundamental needs and problems of life. In a world of so much that is unstable, Thou art the everlasting, unmovable basis of all. Amid the fragmentary and the incomplete, Thou art the whole, the summation of all that is great and good. Amid the mystery of life and the secrets of its purpose and destiny, Thou art a revelation to every heart, a refuge for every doubting, perplexed, and baffled mind.

In the midst of death Thou hast sent Thy Son to bring us abundant life. In the midst of the suffering of men Thou hast made known the compassionate, infinite suffering of God for the sins of men.

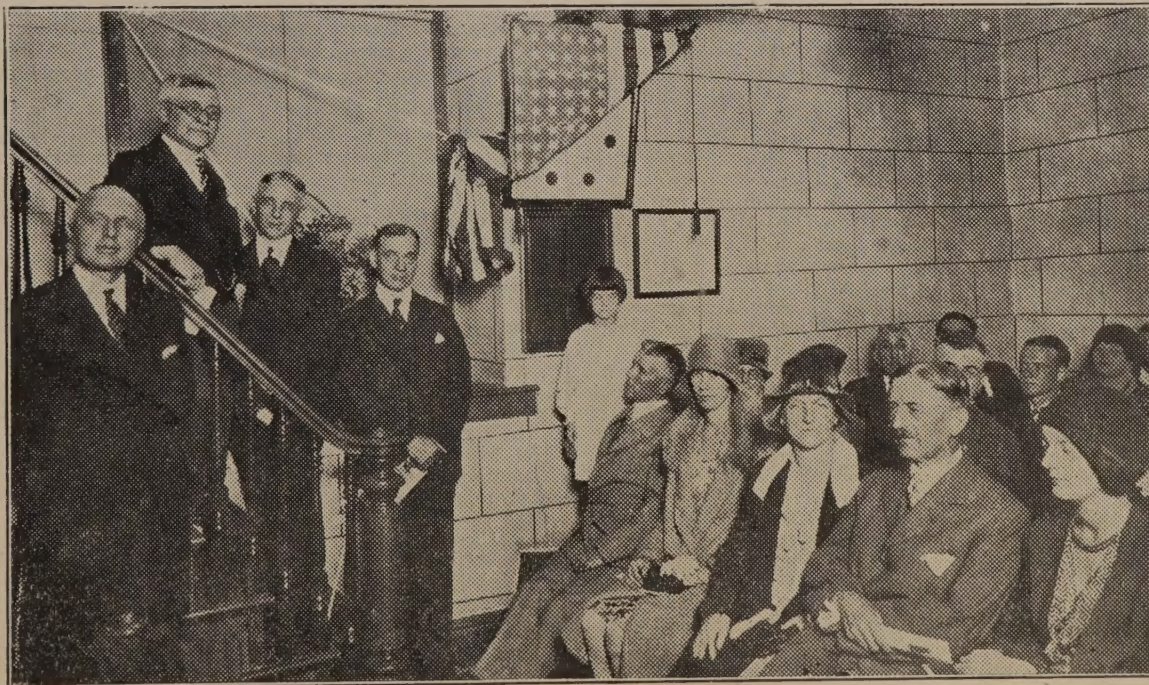
In Thy purpose Thou hast revealed assurance that

man is good and can reach the highest. Thou hast given him the world, the capacities of spiritual, intellectual, and physical life, and great values and powers. Help us, O God, to be worthy of the divine assurance.

When we have times of doubt, lead us to the fountains of Thy truth. When we have days of barrenness, lead us to the bountiful treasures of Thy truth. When we have times of loneliness, make us aware of Thy close presence. When we are dissatisfied or troubled with the earth, teach us the greater satisfaction which is in Thy care over us.

Grant us, O God, a deep assurance in Thy presence, Thy truth, and Thy goodness, and help us to bring it to others. Amen.

—Richard K. Morton.



Principals in the memorial service at Swamp Church, on Sunday, September 29, 1929. Left to right: Rev. Martin W. Schweitzer, Ph.D., Prof. William J. Hinke, Dr. H. M. J. Klein and Dr. George Leslie Omwake. Standing before the tablet erected to the memory of John Michael Amweg, one of the founders of the Church, is Eleanore Omwake, daughter of Dean Howard R. Omwake of Franklin and Marshall College. Seated next to her is Prof. Herbert H. Beck.

(See article by Dr. Hinke on page 2)

PHILADELPHIA, MARCH 13, 1930

ONE BOOK A WEEK

HIGHWAYS TO PEACE

A book on international peace appears from the publishing houses every week in these days. One week it is a novel, the next a discussion on the Church and peace, the next a survey of international organizations, and so on. It is impossible to keep up with them in the review columns. Even as I sit down to review the book before me comes the much heralded novel "Retreat." But once in a while there comes one of such exceptional value that one simply must call attention to it. Such a book is "Highways to International Goodwill," by Walter W. Van Kirk (The Abingdon Press). Mr. Van Kirk is the associate secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches. Perhaps no one is more familiar with what is going on in the new Peace Movement possessing the world than he, and this book shows a remarkable familiarity with every phase of it.

The book is a survey of progress and tendencies with a glance at all the agencies working for the new world order. Mr. Van Kirk shows us what education, economics, diplomacy, humanitarianism, science, youth and religion are doing to achieve the unity of mankind, banish war and establish lasting peace. There is a chapter on disarmament, another on Chris-

tianity's conflict with militarism; the Church's right to speak out; organizing the world for peace; achieving the peace ideal; and the unity of mankind.

It is in no sense a handbook, but it is full of facts every peace worker ought to know. It goes into the fundamental basis of peace, but it shows what is being done in every department of life to achieve the ideal. It is idealistic, but, at the same time very practical. It is a book every peace-worker must have, but it is of equal interest to the general reader. It is brilliantly written—much more readable than the average book dealing with international affairs—and I believe the serious-minded youth of our colleges would read it with real eagerness. Mr. Van Kirk has worked much with youth and has attended many of their conferences in both America and Europe. He pins his hopes on them, perhaps with reason, although I, myself, am always impressed with the number of those we commonly call old men, who have always been leaders in the peace movement and are today. The chapters on "Education and Peace," and "Youth and Peace," which deal with this general subject of what a new generation, trained in an entirely new idealism, in a larger patriotism, in the new cosmopolitanism, will do when the destiny of the world comes into their hands, are among the best in the book. The attitude of educators, as Mr. Van Kirk shows in the second chapter, is one of the most hopeful signs of the times. Even the histories being studied in the schools of all lands are being rewritten—and they

sadly needed to be—in the light of the new will for unity and peace.

The three chapters dealing with religion and peace and the Church's duty especially interested me. There has been much criticism of the Church's attitude toward war. Mr. Van Kirk admits the validity of much of this criticism, but he very emphatically points to the fact that a new vision has come over the Churches and that in these days they are in the vanguard of the movement for making peace both workable and permanent. He has been closely identified with this new crusade of the Churches—it is fair to call it a crusade, so enthusiastic has it become—and knows whereof he speaks. In every country the Churches are not only preaching that Jesus Christ and war do not go together, but they are bringing their powerful influence to bear on the creation and strengthening of leagues, world courts, peace pacts and disarmament conferences: "The time has happily come when the Church, as an institution, shows signs of taking more seriously the Gospel of Jesus with regard to peace and war. Christians of every communion have now come to believe that it is impossible to reconcile Christ and war. The sword, as representative of the spirit of brute force, and the cross, as representative of the spirit of redemptive love, are now seen to be poles apart so far as their influence on human destiny is concerned. Christians, individually and collectively, seem determined to excommunicate the whole war system."

—Frederick Lynch.

The Reformed Church in Lancaster County During the Eighteenth Century

By DR. WILLIAM J. HINKE, *Auburn Theological Seminary*

Today,¹ when we celebrate the 200th anniversary of the coming of Leonard and Michael Amweg, two of the pioneer settlers of Lancaster County, we naturally ask the question: What were the causes which led to the arrival of the first white settlers in this part of Pennsylvania? The answer to this question illustrates again the remarkable fact, which we see illustrated so often in history, namely, that apparently insignificant events can bring about far-reaching consequences.

On February 24, 1708, there appeared before the Provincial Council at Philadelphia a messenger from the Indians at Conestoga, who complained that five Europeans had seated themselves and built houses upon the branches of the Potomac, within this government, and that they had required the Indians to send some of their people with them in search of minerals. The Indians wished to know, whether these persons had any right to settle where they did and whether they had orders to desire the assistance of the Indians?

The Governor reported to the Council, that he had had a personal interview with one of them, named Mitchell, a Swiss, who appeared to be the leader of these men, and who reported that he was engaged by some of his countrymen, who were in treaty with the Crown and the Proprietaries, to search for a convenient tract on which to settle a colony of their people.

The Council ordered all these persons to repair forthwith to Philadelphia and stop at once their roaming about through the province.²

It was this apparently insignificant occurrence in the year 1708, which led to the first settlement of Lancaster County by white people. For, when this Mitchell, or to give him his full German name, Franz

Ludwig Michel, returned to Switzerland, his enthusiastic description of the advantages of America were published in a book, entitled "An American Guide," and moreover, a stock company was formed, which was called Ritter & Co., after its chief promoter, George Ritter, of Berne.³ When this company made application to the government of Berne for approval of its colonization plans, the latter regarded this as a welcome opportunity to get rid of what they believed to be a very undesirable element of its population, namely the Anabaptists, or as we call them now, the Mennonites. An attempt made in 1709 to deport forcibly 54 Mennonites to Holland, to be sent from there to America, miscarried, because the Dutch refused to allow any to be carried through their country, unless it be of their own free will. Hence when they reached the Dutch frontier, they were at once set free. But ten other Mennonites, who had not been among those forcibly deported, reached London in June, 1710. They left London on June 29, 1710, on board the ship "Maria Hope," having ninety-four passengers on board. Fortunately for us, the first Reformed minister who ever came to Pennsylvania, the Rev. Samuel Guldin, was on the same ship, as well as a Quaker preacher, Thomas Chalkey. Both of these have left extended diaries of this journey,⁴ from which we know that this ship, together with several others, was convoyed by a Russian fleet by

way of the Orkney Islands, north of England, and that after encountering several storms and calms, they reached Philadelphia, after a journey of eleven weeks, on September 24, 1710. Shortly afterwards, on October 23, 1710, ten thousand acres were surveyed for these Swiss Mennonites on the Pequea Creek. This was the first settlement of white people in Lancaster County.

The Reformed Church had some little share in this settlement, because a member of the Reformed Church, Franz Ludwig Michel, set the emigration in motion, a Reformed minister from Berne accompanied them and has left us a description of their journey, and in 1713, Samuel Guldin, the Reformed preacher, himself took up 800 acres in what was later Strasburg township, near his Swiss countrymen.

The number of German settlers increased fairly rapidly in the years following 1710. In 1718, when the first list of taxables was drawn up in Conestoga township, there were 78 Dutch settlers out of a total of 118. In 1724, this number had increased to 225.⁵

In 1725, the first traces of Reformed Church life appeared in Conestoga, in what is now Upper Leacock township. John Conrad Tempelman, a pious tailor from Heidelberg in the Palatinate, has preserved the record of this important event.

On February 13, 1733, he sent a letter to the Synod of South Holland, in which the following statement occurs:

"The church at Chanastocka had its origin in the year 1725, with a small gathering in houses here and there, with the reading of a sermon and with song and prayer, according to the High German

(Continued on page 21)

¹ Address delivered in Swamp Church on Sunday, September, 29, 1929.

² See *Colonial Records*, II, 403.

³ The original diaries and papers of Francis Ludwig Michel are in the city archives of Berne. They were translated and published by the writer in the *Virginia Magazine*, Vol. XXIV (1916). See also the later documents relating to Michel, published in the *Virginia Magazine*, Vol. XXIX (1921), pp. 1-17.

⁴ The diary of Thomas Chalkey is quoted by H. Frank Eshelman in his *Historic Background and Annals of the Swiss and German Pioneer Settlers*, Lancaster, 1917, p. 148. The diary of Samuel Guldin was printed in part by Dr. Good in his *History of the Reformed Church in the U. S.*, 1725-1792, Reading, 1899, pp. 74-83.

⁵ For a more extended account of the Pequea settlement see C. Henry Smith's *The Mennonite Immigration to Pennsylvania*, Lancaster, 1929, pp. 149-176.

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EDITORIAL

CAUSES OF DELINQUENCY

Much comment has been aroused by the recent report of high school executives on the attitude of youth toward law enforcement, which was given at the Convention of the National Education Association, in Atlantic City. This had special reference to high school students, but throws some light upon the youth problem in general, which is of genuine value to all who are interested in this much discussed and far-reaching question. It is agreed in this report that high school students have less respect for external authority now than before 1917, both in respect to law in general and to the duty of obedience to their parents, but that this is not true in regard to respect for teachers and the rules of the school. The report says that high school students have much more ability for self-direction and self-control now than before 1917, with more civic, social and individual responsibility, more initiative, better sportsmanship at games, better conduct at social gatherings, and are more interested in and more loyal to their own schools, and that, on the whole, there is *about the same or a little less of delinquency than before 1917*.

This is a decidedly encouraging interpretation of the contemporary situation, and we believe that it expresses the views of the great majority of educators. The part of these findings likely to prove exceedingly distressing to our professional "wets," however, is that these investigators really declare that "*drinking is less of a problem, that fewer pupils are using alcoholic liquor, that there are fewer cases of drinking on school property and fewer cases of truancy than before 1917.*" But, on the other hand, it appears that there are more cases of stealing, more cases of sex delinquency, and, in general, more cases of delinquency serious enough to get into court.

After enumerating these conclusions, the committee listed as the greatest causes of delinquency, in the order of their importance "(1) automobiles, (2) movies, (3) public dance halls, (4) trashy and salacious magazines, (5) liquor, and (6) broken homes." Those who boisterously proclaim that all the evils that flesh is heir to in this year of grace are directly or indirectly traceable to Prohibition will, of course, charge that such a report as this is "dry" propaganda. It will not be easy, however, to combat the sober facts which have been given by these educators, and which bear, on

their very face, the evidences of reasonableness and truth. Those who are interested in the welfare of the nation will make a serious study of such a report. The fact that the section of the country which was most intensively studied in the preparation of this report was the Detroit area makes the conclusion all the more surprising. That drinking is regarded as less of a problem in that territory than in 1917, before Prohibition, in view of the notorious extent of rum-running from Canada, justifies us in believing that if there is an improvement in adolescent sobriety in a section like Michigan, there should be even greater improvement in those parts of America more remote from easy sources of alcoholic supply.

The *Philadelphia Evening Bulletin* makes this significant comment: "This Michigan size-up is probably fairly representative of the whole adolescent situation. Mobility by motor, multiplication of contacts in dance halls and movie theatres, lessening of parental discipline, increased freedom of movement and action, give added opportunity for delinquency, just as they give added opportunity for character development, such as the investigators find along the lines of self-control and self-direction. The younger generation is not going to the devil. Its delinquencies are growing pains. The world is in an era of youth, and we are witnessing its development. There are credits as well as debits on the account of present day American youth. There is an eagerness for education, for achievement, for responsibility as well as freedom. The very self-assertion which, tending the wrong way, produces revolt against discipline, tending the right way makes self-controlled, self-reliant young men and women, carrying burdens, doing work, getting most remarkable results."

The current slander of American youth by crusaders against Prohibition is simply outrageous. It is most timely to hear from friends of our young people who have no axe to grind, but who know them and love them and trust them.

* * *

"GO-TO-CHURCH SUNDAY"

Several correspondents have asked us whether we approve of "Go-To-Church Sunday." They seem to think that the intensive methods employed to stimulate Church attendance on a certain day may react in unwholesome fash-

ion, so as to make this seem like an occasional and sporadic duty and privilege, instead of being regular and permanent. It is conceivable, however, that if people are induced to attend the worship of the sanctuary on a certain day, some of them at least may get into the habit. At any rate, it serves to remind a portion of the thoughtless multitude of the fact that there are sanctuaries which welcome those who come to worship God—a fact which many of them seem to have forgotten. It is possible that the observance of Thanksgiving Day might lessen the degree of gratitude on other days of the year, but we doubt it. Those who observe it aright find that its benediction does not end at sunset.

Here in Philadelphia, March 9 was designated as "Go-To-Church Sunday." It was sponsored by the Philadelphia Federation of Churches. For several weeks the electric lights on the side of our City Hall have been flashing the message, "ALL AT CHURCH MARCH 9TH". All the cars and buses operated by the Philadelphia Rapid Transit Company have displayed signs 28x7 inches, with this message: "*Wherever You Are On Sunday, March 9, Go To Church.*" As these cars and buses carry two and a half millions of passengers daily, there is reason to hope that at least a few people may be interested by this form of advertising. At any rate, we wonder whether anybody seriously believes that the Churches are doing too much advertising? Considering the importance of the cause, they should certainly do a great deal more, especially in the form of personal work by individuals to interest others.

* * *

IS OUR SYSTEM OF EDUCATION FAILING?

Dr. Alexander Meiklejohn, chairman of the Experimental College of the University of Wisconsin, and former president of Amherst, told a New York audience the other day that American education, with its "cynical teachers and quiescent students," is "disappointing and ineffectual." In education itself, Dr. Meiklejohn sees a 3-fold purpose: (1) It must give the student some skill for work, proper preparation for a vocation; (2) it must help him to find "the liveliest and keenest joy in the world"—to love learning and realize the enduring fun in scholarship and the sheer thrill of learning; (3) the schools and colleges must teach their charges "the way to wisdom and understanding." "We must study because we are in trouble," he declares. "Man has never found it possible to arrange the world so that life is completely satisfactory. Therefore the student must be taught to understand his fellowmen and the world he lives in. He must study so that he can improve living. For example, in every country and in every age there have always been men who had too much for their economic needs and men who had too little. Governments are always divided into rulers and ruled, and man is less of a man if he is not free. Beauty and ugliness have always been with us. Especially has our industrial life made the world ugly. In the modern world, truth has a hard time to survive in the welter of propaganda. We have our problems of war and peace. Men fight because they do not know a better way of settling their differences of opinion. Yet no one wants war, no one wants poverty or servitude or ugliness or untruths. But we have not been able to arrange things so that we are without them. That is why we must study."

The New York Times quotes a report from the State Education Department which shows that crooks are generally not educated persons. Nearly half the convicts in Sing Sing had not finished even an elementary school course and the mental age of the normal adult outside of prison is now estimated at 16 or 17, which is several years beyond the mental age of convicts. "Education does not always increase one's mental age, but the clear indication is that the degree of crime varies inversely as the degree of education." Only a little time ago, the average mental age of the people outside of prison walls was 12 years, as we infer from this report. It is now raised to 16 or 17. In the light of these statistics, says *The Times*, "we are in the way of finding wisdom, even though we have not come into full mental stature. If people of this part of the earth have grown mentally 4 or 5 years in the last decade, what may we not yet expect of the race that has been, according to President

Osborn, at least a million years on the way? No individual of our time, Secretary Wilbur said the other day, may have exceeded the physical strength of a Samson or the intellectual ability of the Greek philosophers, or the spiritual elevation of the Great Teacher, but the men in the mass are undoubtedly departing from evil, progressing, moving toward the place of wisdom and understanding."

This, of course, is a much more optimistic view than that of Dr. Meiklejohn, who apparently did not attempt to solve the problem of why he thinks education today is "ineffectual." He did, however, quote Dr. Alfred N. Whitehead as saying that "inert ideas are imbedded in our teaching," and added that Professor John Dewey regards education as lacking in vitality, significance and closeness to life. Personally, we refuse to accept the dictum that most teachers today are cynical and that the average student is more quiescent than in former times. We are all ready to agree, however, that there is plenty of room for improvement in the processes and methods of education and that we have been too much enmeshed in the toils of tradition. Many things our young folks should study are utterly neglected, and some things on which they spend much time are of little value. Dr. Meiklejohn ventures to suggest that we are "on the eve of a breaking out of the human spirit, which will check this madness of ours and take charge of life." At any rate, there are evidences on the horizon of remarkable changes, which seem revolutionary in character, and no one can safely predict what the next decade will bring forth.

The initiation of the Alumni College by President Lewis, of Lafayette, is now being emulated in a number of other institutions, and recently we have heard glowing reports from such men as Drs. William Lyon Phelps and Frederick Lynch concerning the remarkable activities at Rollins College, Florida, where President Hamilton Holt has inaugurated a new experiment which is a real adventure in the sphere of education, pregnant with challenge and rich with extraordinary possibilities, and is gathering a staff of inspiring personalities to assist him in putting his progressive program into effect. It is somewhat difficult for us who have been accustomed to the old methods so long in vogue to think of an institution of learning without the conventional lectures, or recitations, or examinations, but where for several hours each day a few students gather around the professor for concentration and conference, and where the students quiz their teacher to find out what he thinks and knows, instead of having the teacher quiz the students to discover what they know or fail to know. It is quite possible that we are on the eve of tremendous changes, and those who are interested in Christian Education should be in the van in research and experimentation instead of bringing up the rear, as has so often been the case in the past.

* * *

THE WITNESSES IN WASHINGTON

Prof. Wm. Lyon Phelps of Yale said the other day that he was exceedingly tired of hearing and reading about Prohibition, and he wished all the wets and drys would keep quiet about it for a year anyhow, and give us a chance to think about more important things, as for example the problem of unemployment, with all its tragic consequences. We can understand this sentiment, and confess to a degree of sympathy with it. Some readers of this journal have kindly suggested that they would be greatly pleased if we discontinued all reference to this "inflammatory topic," as they say they "get more than enough of it in the newspapers and magazines." Aye, there's the rub! So much of what they get is dangerously biased and often utterly untruthful stuff designed to prejudice them against the 18th Amendment and the Volstead Act. In the face of such persistent agitation, shall the voice of the Church be silent? Shall the Church papers fail in their testimony for what they believe to be the truth? Sober second thought should convince all friends of temperance that this is not the time to keep quiet.

For several weeks the wets have put their best foot forward in the testimony before the Committee of Congress. We hope you did not fail to notice how generous the papers were to them in awarding front page publicity. It remains

to be seen whether these papers will be as fair in giving such conspicuous place to the testimony of friends of the law as was given to its foes. Some think the showing made by the wets was most impressive and gives evidence of a widespread revolt against the Constitution. It was probably unfortunate that the *Literary Digest* poll was started at the time when this wet agitation was at its height, and before the specious arguments could be answered. Just how much value this poll will have as a test of public sentiment is problematical, but certainly the friends of Prohibition who have a chance to vote should be glad to do so.

We cannot believe, however, that the testimony of the witnesses against Prohibition will have much lasting effect, especially when the remedies they recommend are considered. *Were these witnesses qualified to speak? How many of them obey the law against which they bore witness?* We can respect any man who fights against the law because he conscientiously believes it to be wrong, but what right has he to violate it so long as it is the law? We would not put much confidence in the testimony of a thief who declaimed against the Sixth Commandment or an adulterer who demanded the repeal of the Seventh. Why then should we pay much attention to open violators of the Prohibition law who whine that "this iniquitous statute is making hypocrites of all our people?" Col. Murphy, one of the "leading" witnesses for the wets, testified that *he did not know a leading financier, banker, industrialist or manufacturer who did not break the Prohibition laws.* Certainly our "leading" men cannot be proud of the indictment thus lodged against them. It is true that President Butler of Columbia University espouses selective obedience to law—you take 'em or leave 'em as they may happen to suit your convenience. And Dr. John A. Ryan, Roman Catholic teacher of ethics, rails at the President of the United States for asking all good citizens to obey the law, and declares boldly that nobody is under any obligation to obey this particular law, which he (Ryan) opposes. But even in the face of such advice from a few men in high places, the majority of Americans prefer to follow the President and the Supreme Court. Let nobody be swept off his feet by the raucous cries of this highly-financed conspiracy. Wait until the friends of the law have had their say.

In a recent issue of the Phila. *Public Ledger*, Dr. R. H. Dotterer of Franklin and Marshall College asked a few pertinent questions which deserve an honest reply, although it seems too much to hope for good sportsmanship from the friends of a traffic that has been lawless throughout its entire history. Professor Dotterer's queries are: "If we have a referendum and the Wets lose, will they then obey the law? If they win, will they be satisfied with the alternatives which they now propose or will they regard their success as but a first step toward the restoration of the saloon? Just as a guaranty of good faith, might it not be possible for all of us to begin right now to obey existing enactments?"

* * *

IS THERE A LIMIT?

A story is going the rounds that at a recent prize fight one of the "big bruisers" was hit hard enough to be hurt, and gave vent to some shockingly profane language. Immediately the referee pounced upon him and said: "Cut that out at once! People don't come here to hear language like that. If they want to hear profanity and obscenity, they'll go to a Broadway show!" It must be admitted that the quip has considerable point—and many are wondering whether the limit will soon be reached along this line. To be sure, some of our intelligentsia, like Heywood Brown, seem to think that "yapping censors" are the worst foes of freedom, and there should be no restrictions of any sort on plainness of speech. This apostle of license thinks that the truth to set us free "lies beyond the asterisks." To him an "asterisk" (which stands for deletion by the censor) is "just about the most ignoble work of man. It is the full stop of the craven."

Well, such an attitude is not so very far from actualization in some places today. Commenting on a new play in New York, the dramatic critic, Robert Littell writes: "This

play is well supplied with man, woman and stomach jokes. One of these jokes, when the comedian is being examined by the doctor, marks the furthest north yet reached on the stage by jokes about the human body. It was outrageous, but also, I must admit, very funny—and the house, especially the galleries, roared and screamed as I have seldom heard them scream and roar. If every new musicomedy penetrates one such mile further into hitherto prohibited territory, *within a short time there will be nothing left to be unsaid in the fast-shrinking empire of reticence.* And when that point has been reached, I suppose we shall begin all over again with a generation that can get an illicit thrill out of damns and ankles."

Is our generation wise in allowing the "empire of reticence" thus to shrink and disappear?

* * *

THE PASSING OF A GREATHEART

It has been a beautiful and significant thing to note the extraordinary interest and affection manifested by the people for the great American who alone of all men has been President of the United States and Chief Justice of the Supreme Court. In his critical illness millions have watched and prayed and hoped, and from every quarter it has been said that no man living is more universally loved than William Howard Taft, whose merry smile and infectious chuckle have for so many years evidenced the unaffected greatness of his heart. He that would have friends must prove himself friendly, and it is wonderful how all have come to feel the warmth and tenderness of Mr. Taft's spirit, as well as the integrity of his Christian character. That inimitable philosopher, Will Rogers, spoke for the millions when he paid this lovely tribute: "Mr. Taft, what a lovely soul! You know, of all our Presidents that this generation knew, some we know, some we felt we didn't know; some we admired for their great ability, some we had great faith in, and all of them to us symbolized the great office they occupied. But just as a man and a real honest-to-goodness fellow, Mr. Taft will go to his grave with more real downright affection and less enemies than any. He has always seemed like he was one of us. It's great to be great, but it's greater to be human. He was our great human fellow because there was more of him to be human. We are parting with three hundred pounds of solid charity to everybody, and love and affection for all his fellow-men."

* * *

The Parables of Saged the Sage

THE PARABLE OF THE BUBBLES

The Little Sister of the Daughter of the Daughter of Keturah, and one of the Small Sons of one of my sons sate beneath the Tall Pine Trees with a Dish of Soap Suds and two Clay Pipes, and they were Blowing Bubbles. And they called unto me, and they said, Come hither, Grandfather, and see our Beautiful Bubbles.

And I went thither, and I said, Thus have I beheld your older brethren and sisters, yea and your parents, seated under these same Trees, blowing Bubbles, and I like to see it, and so do the Pines.

And they said, Wilt thou blow some Bubbles?

And I played with them, and I said, Now must I go into the house and blow a Bubble upon my Typewriter.

And they said, A typewriter is a Funny Thing to Blow Bubbles upon.

And I said, A parable is a Bubble. And sometimes I blow mine own, and sometimes I puncture the follies of other people's Bubbles, and if so be that they get a little flick of Soap in the eye, that is all to the Merry.

And I sate down among my Books, and I took down a precious little edition of Mr. Alexander Pope his Essay

on Man, in the First Edition after it had been Enlarged and Improved by the Author. And I looked upon the Steel Frontispiece which Mr. Pope himself had designed. And there were Ruins as of the Forum in Rome, with Crumbling Arches showing the deep-cut inscriptions, Roma a Eterna, and Capitoli Immobile, and a Broken Statue of a now Unknown Hero labeled Viro Immortali, and above all a Skull crowned with mocking Laurel and the words *Sic Transit Gloria Mundi*. And in the midst did I behold a Fountain, with its waters mainly going to Waste, and beside its stream a Philosopher who had dipped his Bowl into the Brook and was seated with a Straw, blowing Bubbles.

And I said, My friend Alexander Pope had a good time designing that Picture, and I rather like it. Verily, in that Philosopher, I behold some resemblance unto myself, and I am disposed to think that the water in my Bowl is rather better used than that which is permitted to flow away.

Bubble-blowing is one of Life's less reprehensible Virtues. May I never find worse Occupation.

And I looked out of the window, and the children had left their Bowl of Soapsuds and their Pipes and gone to play in the Sand beside the Lake, and were building Cities and Forts and Fountains.

And I said, Such like things also do men build, and I have endeavoured to construct a few things less perishable than Bubbles, but who knoweth? Is not this Globe a mere Soap-bubble? As between the five seconds that the children's Bubble doth endure and the five possible centuries that may measure the more durable products of men, the difference is small. I will go on with my blowing of Bubbles, and let who will be clever in Brick and Slime. For the Ocean is filled with Bubbles as gay and bright as in the days of Noah, but where is the departed glory of Roma a Eterna?

Beyond Fundamentalism and Modernism

(A series of brief articles suggested by the volume, "The Theology of Crisis," by H. Emil Brunner, Professor of Theology, University of Zurich, Charles Scribner's Sons, New York and London, 1929)

PRESIDENT GEORGE W. RICHARDS, D. D., LL. D.

IV.

Critique of Modernism

The Modernist will hail Brunner, in his criticism of Fundamentalism, as a Daniel come to judgment. The judge, however, has no sooner passed sentence upon petrified orthodoxy, than he takes up the case against Modernism and arraigns it under several counts.

Modernism, as the name implies, is not modern. It has a line of antecedents running through the vista of the ages. "It is even older than Christianity itself." It is a restoration of "later Platonism, either taking its form from the more ethically oriented Stoicism or from the Neoplatonic Mysticism." Both of these had a more or less clear "consciousness of an Absolute, an Eternal, a Divine." Modern theology is said to be the same in principle as the idealistic monism of the Greeks, "whether it is Schleiermacher's, Ritschl's, Hermann's, or Harnack's." It confounds "the gospel of Christ with the general rational ideas of the brotherhood of man and the fatherhood of God which the Stoic philosophers taught; and it identifies the New Testament message of the Kingdom of God coming on earth with the rational idea of the natural historical process of ethical and social evolution." In the view of the author it differs fundamentally from the Christian faith.

The difference shows itself in the conviction that what is "best and highest in human nature constitutes also the consciousness of the eternally divine." Hence we are told with so much assurance that today we must find God in the highest ethical values that man has reached—find Him somehow or other in the "behavior of the universe," an admonition that would be more convincing if it were not for the fact of the frequent and evident misbehavior of the universe. Man needs only to nurture these values, be loyal to them, and the discord between him and the universe will gradually fade into harmony. This harmony may be achieved either by "energizing the will" or by a "mistic submergence of the will." In either case it is contrary to the doctrine and way of redemption as taught in the New Testament. The point of view of the idealistic monists is called "the idea of continuity."

Another point on which Modernism differs from the Christian faith is the sharp line of distinction which the latter draws between God and the world, which in contrast to "the idea of continuity" may be termed "the thought of discontinuity." Upon it is based the doctrine of creation

from nothing, instead of evolution of a primal world stuff. Upon it is based, also, the doctrine of sin as understood "in the terrible meaning of 'the fall' and 'original sin'." "Sin is a radical severance of the relation between God and man." Salvation can come from God only; must have its initiative in God, and God must draw nigh to man. This action of God in behalf of man is described in the Bible and the confessions of the Church as "revelation, reconciliation, redemption, salvation." The heart, which originally throbbed in each of these terms, is taken out of them

THE CHIEF BUSINESS OF THE SCHOOL

Character education is the most important task of the school. It is fundamental to any adequate system of schooling. No amount of emphasis on spelling, writing, chemistry, and French, as such, will necessarily produce boys and girls and men and women of honor and integrity. The school must provide definitely for training in habits of right living.—Dr. Frank Cody, Superintendent of Schools in Detroit.

by the modern interpretation of Christianity based on the premise of idealistic monism, with its corollary of emergence into consciousness, experience, and highest values.

"All forms of mysticism and idealism and all the beliefs of modern theology," says the author, "rest upon blindness to the fact of sin. The great theologians of this type, Schleiermacher, Ritschl, and their more modern followers, have always tried to minimize the fact of 'evil.' Every philosophy of immanence will be wrecked when it strikes the solid rock of sin and guilt." Let me repeat what I said above, here is the crucial point in the Barthian doctrine. If sin is not what the Christian faith has so far held it to be, then Modernism has a clear road to complete possession of the field.

The author places us before two horns of a dilemma, "We shall have either a religion of self-redemption which does not satisfy the conscience or a religion of a transcendent redemption which contradicts the demands made of the scientific mind." He refuses, however, to concede that this dilemma is real; it is only apparent. He

calls attention to the two basal assumptions of these lectures: 1. That biblical Christianity is not identical with science "in the sense of critical search for truth." He adds three significant theses: "Fundamentalism conflicts with science exactly because, and in so far as, it is not truly critical"; Modernism "is not truly Christian because and in so far as, it is not truly critical; only a Christian can be truly critical, and only he who is truly critical can be a Christian."

The way out of the dilemma, the way that leads beyond Fundamentalism and Modernism, is through a distinctive theory of knowledge—a sound and profound critical approach to reality, not merely its surface but its depth, not merely a part of it but its entirety—a way of knowledge which neither orthodoxy nor liberalism pursues.

V.

The Quest of Truth

In an essay on "Fundamentals," Professor John Dewey says that one of the two important fundamentals in religion "is the method of ascertaining and testing truth." He avers that both the Fundamentalists and the Modernists are unsatisfactory on this point. He informs both groups that there is "a steadily increasing number of persons who find security in methods of inquiry, of observation, experiment, of forming and following working hypotheses." They believe in the method rather than in the truth which they receive by tradition or discover by search. "They can say . . . though this method slay my most cherished belief, yet will I trust it." In the method rather than in results "they rest in intellectual and emotional peace." While he avows sympathy with the liberals as against the "literal traditionalists," Professor Dewey is confident that the former group will accomplish but little until they answer the question, "What is the place of belief in religion and by what methods is true belief achieved and tested?" It is the old issue over again, what is the way to reality?

Professor Brunner differs widely as the poles from Professor Dewey's way of knowledge, but he agrees with him in the fundamental import of the method of approach to reality. He declares himself in a single sentence when he says: "Revelation and faith must be interpreted and understood in a way different from that by which we obtain knowledge of existing things." Here is another crucial test of the theology of crisis—one of the theses by which it stands or falls. The first was the absolute need of a transcendent salva-

tion by grace alone, which he asserts no theology of immanence can maintain; the other is the absolute need of transcendent revelation for knowledge of God, not a knowledge of God by process of reason, by effort of will, by intuition, or by mystic vision, but by revelation through His word. This thesis, also, the Modernist practically denies.

The author describes three ways of approach to reality. The way of the scientist who "is concerned with the visible and tangible side of things"; the way of the philosopher who seeks the "unifying principles of the facts of science and daily experience by a process of deduction and induction." Truth to the metaphysician is an aesthetic object, a *Weltanschauung*. Among the ancients Aristotle, among the moderns Whitehead, are cited as ideal examples.

The third way is the way of the man who feels his hopelessness in life, and in his distress cries for help from a source beyond himself. "What is truth? I must have truth or I shall die." Such an one seeks the center of existence, the only true reality and asks, "Can I find God?" This is not a matter of scientific investigation or of calm philosophical reflection; it is a question of life or death; the very existence of man is at stake. One may say that this is an issue only for the abnormal man; no, it is the one question that makes a man normal, lifts him above the animal, into the really human, life. For man becomes human only when he seriously asks, "Can I know God? Where can I find Him? How can I be at peace with Him?"

There are two ways to an answer. We can know Him "on the ground of divine immanence" or "on the ground of divine transcendence"—the one is the way of inward experience by contact with an energizing divine essence and interpreting it in terms of one's own spiritual concepts; the other is the way of self-revelation of God, penetrating and contradicting the world of human experience—the way of revelation and of faith.

It is important to explain, at this point, that, when Brunner uses the terms immanence and transcendence, he does not mean that they connote spatial difference in the sense that the one signifies within and the other above. It is an ethical difference, a difference in quality. "We hold," says Brunner, "that God cannot be known by His active presence in the world. His presence in nature and history is not denied, but it is regarded as hidden so that what God is, is not revealed," i. e., through the processes of nature and history. If He could be so known He would be like the universe and we should have a religion based on monism and optimism, a religion of pure humanism. In this view of religion, sin, repentance, conversion, atonement have no place because God and man are essentially one; man is not called or challenged to decide for God; such challenge would have no meaning because he is by nature on God's side.

Against the doctrine of immanence the author submits four objections: 1. "A God who is identical with the depths of the world, or the soul, is not really God"; 2. "Such a God is not really personal"; 3. "This religion is not really based upon faith; for faith is an answer to a call; an immanent God neither calls nor challenges me"; 4. "For this very reason man never becomes a real personality; for decision is the essence of personality." The conclusion of the four objections is that "an impersonal God and an impersonal man are the necessary and inevitable consequences of a religion of immanence."

In his rejection of this form of religion, the author does not disparage the value of science and philosophy and art—the so-called cultural values of life, nor does he deem them contrary to the ideals of the

kingdom of God. They are incapable, however, of giving men the highest good—salvation and the life that is eternal. He goes beyond human culture into a realm of reality which the mind and heart of man cannot reach; it must be revealed to him by God. This revelation is a special revelation through the personal word, the Word made flesh, through whom we see His glory. He does not present to man information about God which he must accept, but he offers a call, a challenge, which requires of men a decision for or against God. This choice between our wills and God's will "is the essence of faith." Faith, in this sense, is in

have part in it. In the light of his vision he begins to feel the contradiction in himself between what he is and what he ought to be. He has a sense of dissatisfaction with the unreality, falsehood, impurity, and unrighteousness of the life he is living. When he awakes to the reality of this contradiction, he begins to rise above the level of the brute to the level of the truly human.

"A man, for aye removed
From the developed brute; a God—
though in the germ."

He comes under the power of a definite purpose which gives meaning to his days and years, his words and deeds.

The author defines the different ways of explaining the contradiction that man feels within himself as follows:

First, the solution of evolutionism which "regards the contradiction of existence in man as a low stage of development, an imperfection, a not-yet." He adds, "Only the most superficial mind will rest satisfied with such an explanation."

Second, the solution of ethical and religious idealism. Man is assumed to be a responsible free personality. Evil is recognized as a fact to be dealt with and as a power to be got rid of. It is disobedience to moral law which may be considered as the will of God. To overcome evil one must put forth every effort of will; for evil will not disappear even though you give it time. The demand that man renounce evil and turn to the good "is re-enforced by setting forth the doctrine of the divine will in the Bible and especially by its exemplification of the life of Jesus. By such appeal to Jesus, this religious moralism thinks itself entitled to be called Christian." This claim the author shows to be wholly unjustifiable.

Third, the solution which assumes that man is helpless in sin and his only hope is in the salvation of God. Man not only does evil, he is evil. Evil is lodged in the center of his will, is more than an individual trait; it is "the collective deed" and, therefore, "the collective guilt" of man, "even though it does not cease to be each individual's deed and guilt." By his sin man is separated from God. Do what he will he cannot return to God of his own efforts; he cannot bridge the chasm between himself the sinner and God the Holy and Righteous One.

"Man can do much and a great deal more ought to be done than is done"; he can change relations between himself and his fellows, but not between himself and God. God alone can reconcile guilty man to Himself. "But it pleased God in His mercy to throw a bridge across the chasm between Himself and man. This approach of God to man . . . this entering into a world of sin and sinners burdened with their sense of contradiction to him, just this, constitutes the mystery of divine revelation and reconciliation in the incarnate and crucified Christ." This is the essence of the gospel of God. . . . Its benefits are received through repentance and faith; the one "a first effect of divine help," the other wrought in the heart by the hearing of the glad tidings.

If Brunner and his associates are wrong in their conception of sin, then the critical theology has no place in the modern world; then we shall turn away from evangelical Christianity and seek a religion that is more in harmony with the facts of human experience and the highest values that man has achieved. Then I John 1:8 may be slightly revised by omitting the little word "no," so as to read: "If we say that we have sin, we deceive ourselves and the truth is not in us."

(The fourth article of this series by President Richards will appear in next week's issue of the "Messenger.")

THE COMING OF THE SPRING-TIME

Beneath a blanket white of glistening snow,
Benevolent nature prepares to bring
The fruits and flowers betokening
the Spring;

The warm and fertile earth (God made it so)

Fashions inviting nooks for all the birds

That sweetly sing; while men go passing on

With endless tread, forgetful of the words

Divinely said, "God makes the Spring-time come."

Remember how in every by-gone year

Life's reticence you pondered, and implored

The fragrance and the beauty that was stored

In hid'd'n bulbs 'neath frozen sod to appear,

The heart to cheer and to confirm the soul

In Heaven's providential love and care?

Ere long your prayer was answered and the whole

Earth wrapped in robe of green, with velvet flair.

So presently a carpet green will spread

The ground where once alone the whiteness fared;

The woodlands that in winter stand unbarred

Will share the gladness of new leaves o'erhead;

The patience of the growing fields of grain

Dispels the sadness of the winter's gloom,

And so will faith and confidence proclaim

The coming of the Spring-time swift and soon.

—Herman J. Naftzinger.

Hegins, Pa.

no way contrary to science, indeed has nothing to do with it; but it is wholly contrary to the heart of the natural man who is not inclined to heed and follow Christ.

VI.

The Quest of Life—Salvation

The author speaks of life in two forms: The life that is mere vitality such as man shares with the animal and is the subject of the biologist; the life that is lived in spirit and truth, the spiritual in contrast to the natural life. It is born in man when he catches a glimpse of a higher order than flesh and blood and becomes conscious of the fact that he may

Symposium: "What Will Cause Modern Men To Repent?"

Sometime ago the "Messenger" printed the following:

REPENT YE!

One of our good friends has just written us as follows: "I would like to see a Symposium on this question: 'What will cause modern men to repent?' Is life all privilege and confectionery? Is there no foil for the beauty and no bass for the oratorio? One of our most eminent religious leaders, giving a report of the Jerusalem Conference, presented the one Christian motive as that of sharing our blessings and benefits with others. What surprised me was that the element of fear was eliminated entirely. There was no certainty of authority, no imperative, no law or commandment, no hell of any sort."

This seems to us a timely proposal. If the celebration of the 1900th anniversary of Pentecost is to have real practical value, must we not begin again where the heralds of the new gospel began 1900 years ago: "Repent ye!" It is quite evident the mood of repentance is decidedly uncommon today. Our condemnation is that we are so well satisfied with ourselves. There is little evidence of spiritual travail. How seldom men and women around us are crying out, "What must I do to be saved?" The "Messenger" therefore challenges its thoughtful readers to contribute to such a Symposium as has been suggested, on "What Will Cause Modern Men to Repent?" For the best letter of not more than 500 words on this subject received by the Editor before Christmas we will pay a prize of \$10, with book prizes for the second and third best. But primarily not for prizes, but for the sake of doing good, and as a means of aiding the Church toward clearer thinking and more helpful activities in the Pentecostal year, we covet your co-operation in making this Symposium truly helpful.

In answer, quite a number of replies were received. The judges awarded prizes as follows: First Prize, divided between Revs. W. D. Happel, Ph.D., and A. H. Groff; Book Prizes to Revs. R. W. Blemker, D.D., and Paul T. Stonesifer. A number of the best letters are appended herewith.

WHAT WILL CAUSE MODERN MEN TO REPENT?

By W. D. Happel

There are two kinds of repentance. One kind is genuine and the other is spurious. Paul speaks about these two kinds of repentance in his second epistle to the Corinthians. He says: "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret; but the sorrow of the world bringeth death."

Counterfeit repentance is selfish. The person who repents after this fashion does so from a selfish nature. He is prompted by fear. He is sorry for what he did because of the shame, the ostracism and the punishment which his sin entails. We have several examples of this kind of repentance in the Scriptures. When Cain began to suffer for his sin he said: "My punishment is greater than I can bear." He thought of himself and not of the wrong he had done. This was the nature of Saul's repentance when his disobedience was discovered. He said to Samuel: "I have sinned, yet honor me now before the elders of the people." The best example of this kind of repentance we find in Judas. "Judas which had betrayed him when he saw that he was condemned, repented himself." This kind of repentance worketh death. Judas was filled with despair. The centrifugal force of sin hurries man away from God. Judas went out and destroyed himself. It is to be feared that much repentance is of this kind and that death-bed repentance is provoked by the fear of sufferings for sin in the future world.

There is on the other hand a godly sorrow, a genuine repentance. There are two Greek words ordinarily translated repentance in the New Testament. One has to do with the inward side of repentance, and the other with the outward. The one means a change of mind in regard to sin as a wrong committed against a loving God. It is the "broken spirit and the contrite heart." The other word translated repentance means action. It means turning from sin to God. Both are necessary in genuine repentance. The first without the second is sentiment. The second without the first is apt to be an empty formality. A woman shed tears over the make-believe sufferings exhibited on the stage, while her driver was shivering in the cold outside the theatre. That represents the first side of repentance without the second. The abstinences and self-denials and religious activities of Lent sometimes illustrate the second without the first. The person whose experience is recorded in the fifty-first psalm exemplifies repentance. He recognizes the sin which he laments as being a wrong inflicted upon God, whose goodness he has experienced in many ways. He pleads with God for a clean heart and a right

spirit and a different kind of life. Worldly sorrow is called forth by fear on the realization that a person's sin is bringing suffering upon him, and worketh death. Godly sorrow is prompted by the consciousness that one's sin inflicts suffering upon a God whose essence is kindness, and it leads to salvation.

What will cause modern men to experience this kind of repentance? What has already been suggested. The same considerations that caused men of old to repent will bring about a similar experience today. The Apostle says: "The goodness of God leadeth thee to repentance." The consciousness that our sin is primarily against God, Who is grieved by it, but in spite of it loves us, will work repentance with salvation. Joseph said: "How then can I do this great wickedness and sin against God?" The thought of God's goodness kept him from inflicting a wrong upon God. In like manner the goodness of God, once it enters a man's mind, leads him to repentance after a wrong has been committed. The Lord looked upon Peter after Peter had denied Him, and Peter went out and wept bitterly. There was a mingling of reproach and tender yearning in the eloquent gaze of Jesus, and Peter melted under its power. It was the goodness of Jesus as revealed on the cross that entered the soul of one of the malefactors and brought even this criminal to repentance. The Indians came under the sway of William Penn and their savage hearts softened. The natives of Africa could not understand the language of David Livingstone, but they felt the warmth of his love for them and submitted to him and cherished his memory. The Rev. John G. Paton, veteran missionary to the New Hebrides, related that on one occasion the natives had determined to kill him and came with clubs to carry out their decision. The missionary asked for the privilege of saying a few words and spoke to them about Jesus Who loved them and gave Himself for them, and as he did so the clubs dropped from their hands and their countenances changed. Who has not experienced the power of goodness to bring about repentance in his relations with his fellowman? You probably uttered a harsh or an insulting word and received a soft answer in reply. As a consequence, you were ashamed of your words and were sorry that you had spoken them. Even so, the goodness of God as revealed in Jesus will lead men to repent today, once it enters their souls.

WHAT WILL CAUSE MODERN MEN TO REPENT?

By Addison H. Groff

The first thing needful to bring about the result suggested by the above query is a repentant Church. And, specifically,

the Christian Church needs to repent of two sins that are the curse of religion in this and every other age. These two sins are: **unreality and uncertainty.**

No man is fool enough to ignore reality. The thundering locomotive at the grade crossing doesn't need to coax for the right of way. John the Baptist in the wilderness got a hearing because he had something worth hearing to say. He had followers because he was going somewhere. He radiated reality. You touched him and got a shock. He was so real that it took a dungeon to stifle his voice and a sharp knife to silence his tongue, and even his ghost was more real to Herod than the joys of the flesh.

So much of our religion is unreal. It doesn't seem to matter. It shocks nobody, affects nobody, keeps no one awake, calls for no man's blood.

The priest loses himself in the sweet dream of peace, but the soldier in the trenches finds not all quiet on the Western front. Obviously, this dream and this soldier must meet and have it out. Both cannot exist forever side by side. At present these two do not seem to be on speaking terms, but when they do speak the soldier does all the talking and the man of religion does all the listening. No wonder the soldier is inclined to believe in the reality of bayonets and the unreality of religion. And the world is inclined to agree with him.

No one could ignore Jesus. He had to be reckoned with. He overturned homes, temples, palaces and empires. When men met Him they rose to great heights or sank to great depths. He left nothing unaffected. His life mattered mightily to the entire world.

There are real sins that destroy us, a real hell yawns at our feet. His agents are on every street corner. Its fumes poison the air. Its flames scorch and burn. Its occupants are legion. To escape it is life's supreme purpose.

And heaven is real. Its music is everywhere. His angels are on every highway. Its pure air breathes on us from every side. Its hope shines in all darkness. Its occupants are legion. Its promises are shining. To lose it is life's supreme tragedy.

Let the Church repent of her unreality. Let her show herself alive. Let her still provoke dungeon, fire and sword. Let her still reveal the awful depths of Tartarus and the shining heights of Paradise. Let her still heal the broken heart and cleanse the sin-afflicted soul.

The second great sin that curses religion today is **uncertainty.** "For if the trumpet give forth an uncertain sound, who shall prepare himself to the battle?" "Doubt," say the Catholic Bible. "Repent," say the Protestant versions. "Change your mind" and "Turn," says

Jesus. But from what are we to turn? "Turn from profits," says the Communist. "Turn from card-playing and dancing," says the Puritan. "Turn from drinking," says the Prohibitionist. "Turn from intolerance," says the "wet." "Turn from mediaevalism," says the Liberal. "Turn from modernism," says the Fundamentalist. "Turn from individualism," says the preacher of the social gospel. "Turn from the social gospel," says Dr. Brunner. "Turn from error," says the Protestant. "Turn from error," says the Catholic.

It is about time for the Church to "turn" from her pet whims and fancies to the Christ and His revelation of the Fatherhood of God and the Brotherhood of Man. If the Church will or can make this "about face," I, for one, believe she will find a world ready to "turn" with her.

CONVICT THEM OF MODERN SIN

By Dr. R. W. Blemker

In every age and generation the Church must deal with the problem, "What will cause modern men to repent?" It is one of Christianity's most vital questions. There can be no genuine Christianity without repentance and a consequent new life.

Many of the sins of our day are refined. They are in good social standing. They are aristocratic sins. To denounce them and preach and teach against them is just as unpopular as was Jesus' denunciation of the aristocratic sinners of His day. Jesus did not consult with flesh and blood nor consider conventionalities or popularity, but backed up His convictions and His preaching with His whole being. The same was true of John the Baptist. Hence both brought men to repentance.

It is my conviction that modern men will repent if the Christian ministry, and the Christian Church with them, will make clear the issue between what is Christian and what is pagan—between true spiritual values and material values; and then will stand uncompromisingly for the Christian way of life, so as to exemplify the Gospel of the Lord Jesus Christ.

Men do not repent as long as they fail to see the sinfulness of their actions and of their lives, and this they will not see unless they can look again upon the Lord Jesus Christ and see what a truly pure heart is and what God is like and the abundant life in God. Is it not at this point where the modern Church is failing in her mission? Let the Church be pure and single-hearted in her devotion, not to Churchliness and so-called modern Christianity, but to Jesus and the life which was and is in Him.

The observance of Pentecost will result in a real quickening only if the Church will forget its own institutional life and give itself wholeheartedly to sharing with the world the realities of the Christian faith. There is now so much selfishness and worldliness in the Church that folks are confused as to what is true Christianity. The Church must cleanse herself from the worldliness that infests her life and neutralizes her moral and spiritual influence.

The Holy Spirit convicts of sin and leads to repentance, but the Holy Spirit has a chance only when men are brought face to face with Christ and His way of life. Men do not repent because they have not seen their own life in the light of the holiness and purity of Christ. It is the Church's function not only to interpret the past, but to make the Gospel real and vital for modern conditions and modern men.

WHAT WILL CAUSE MODERN MAN TO REPENT?

By Paul T. Stonesifer

Jesus, at the outset of His ministry, struck the note of which all else in His

life, death, resurrection and eternal mediation was to be but the fulfillment: "Repent ye, for the Kingdom of Heaven is at hand." That is the only real reason for repentance in any age—the reality and the immanence of God's eternal order. Remorse, satiety, ambition for success may bring cessation, final or temporary, from carnal sins; only a sense of the nearness to one's self and one's sin of the Kingdom, the government, the judgment of God can bring repentance in the New Testament sense—a turning to God which involves a turning from sin.

Modern man, traveling in an airplane guided by radio, carries the same sinful heart as his ancestor in an ox-cart. Mechanical and material progress has fostered a delusion of moral progress correspondingly great. The theory of evolution, for the unwise, has made foolish not only the cosmogony of Genesis, which is ancient legend, but also the parable of Eden, which is timeless truth. The modern Church, more anxious to avoid decrying a Galileo than discrediting the Galilean, has identified the Kingdom of God with human progress, and expected its coming either through an irresistible evolution or through the enlistment of human effort. An Interchurch World Movement, financed in part by the hypothetical friendly worldling, was to repair the damage of a World War.

Claiming to make God immanent in love, this philosophy makes Him remote and unreal in judgment. His Kingdom becomes the terminus ad quem of human effort, but Jesus preached it as the terminus a quo of a re-born soul. The Kingdom is not "the rule of God in the hearts of men;" first of all, it is the rule of God, unqualified by human acceptance or denial. In Jesus Christ the Kingdom has come; His life and death show what it means; "behold the goodness and the severity of God."

Not "What will modern man believe?" but "What must man, ancient or modern, believe?" should be the standard of preaching. Dr. Wieman says: "The apologist for religion should present all our most sacred beliefs and programs of action as tentative and experimental. Until he does that he can never make Christianity acceptable to this age." Christ never promised that Christianity would be acceptable to any age. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God." That is Christian apologetics, which never makes apologetic Christians. Mankind is ever the Prodigal, and one of the outposts of the Far Country is the conceit that modern man is anything else.

Christianity is either God's revelation or man's speculation. If the second, let us quietly abandon it. If the first, let us faithfully proclaim it, and God will give the increase, whose first fruits are repentance from dead works to serve the living God.

WHAT WILL CAUSE MODERN MAN TO REPENT?

By Earl G. Kline

What will bring the modern man to repentance? What will direct his attention from the Kingdoms of the World to the Kingdom of Heaven? One wonders whether the selfish, world-saturated man can be brought to face the spiritual implications of life. Regardless of prevailing despair, we still believe that mankind can be brought to repentance.

Certainly, the methods by which the modern will be brought to change his gait are neither novel nor new. God's ways of bringing men to repentance are the same for all times.

The first factor to lead to repentance is **hardship**. It is characteristic of man not to think until he is hurt, not to con-

sult a physician until he is sick. He is equally careless concerning his spiritual life. Dire straits and difficult positions may lead to introspection and repentance. Israel repented only when stalled in the mire of her sin, the prodigal only when he was compelled to feed on the husks which the swine did eat.

Do pain and suffering bring the modern man to enduring repentance? He has passed through the suffering and pain of the World War, and the same spirits which caused it dwell in his heart today. He has not repented; if he did, it was only short-lived. It will take hard and stirring times to produce a real, lasting change in his spiritual attitudes.

The experience of pain may help to lead to penitence. However, more than pain is necessary to make men firm in their determination to walk in God's ways. John the Baptist was a preacher of repentance with telling effect. Multitudes came to hear him and repented. His method of producing repentance was by **rebuking men for their sin**. This is a second way of bringing about repentance. To produce a similar effect upon the modern, there must be prophets with John's courage, fervency, and daring, to attack sin regardless of where it is found, and regardless of consequences. It requires a preaching robbed of glittering generalities, that fits closely to the heart and life of the times, and that pierces the heart at the point of its guilt. Such preaching will compel men to repent. Let not the ministry pride themselves in speaking words which create no offense.

The method of Jesus in securing repentance was better than that of John. He did more than denounce; He was positive and constructive in His preaching and teaching. Jesus came in contact with Zacchaeus, the publican and sinner, and without rebuke secured repentance. Jesus had no rebuke for the woman taken in sin, but yet called forth sincere repentance. His secret lay in the purity of His own life which silently rebuked impurity. The opportunity of leading the modern man to repentance lies in the **presentation of Jesus in all His purity**. "I, if I be lifted up, will draw all men unto me." Positive preaching and constructive teaching—here we have the great hope of turning mankind in a new direction.

WHAT WILL CAUSE MODERN MEN TO REPENT?

By William S. Gerhard

Certainly one of the most important questions it is possible to raise. Both John the Baptist and Jesus began their ministry with the call to repentance and the need for such a call is just as great today, and it is being woefully and tragically neglected. What is the remedy?

(1) A deepening sense of sin on the part of the people of modern times. A school teacher parishioner of the writer in a former charge was accustomed to call him to account for his over-emphasis, as she called it, on sin. She felt the world was not so bad as her pastor seemed to think it was and he was dwelling too much on an unpleasant subject. But he was never convinced and is not today. The so-called culture and refinement and enlightenment of our modern civilization is robbing men of this sense of sin, and there is great need for that deep, heart-searching conviction that led the publican to cry out, "God, be merciful to me, a sinner," and led the great apostle to exclaim, "Wretched man that I am, who shall deliver me from the body of this death?"

(2) And Paul's answer, "I thank God through Jesus Christ our Lord," leads to the second requisite, and that is a recognition of Jesus as the true and only Saviour. Without in any sense decrying scholarship and with no desire whatever to

evade the undoubted conclusions of honest investigation, I am convinced the trend of the times is most certainly such as to minimize the words of Paul, "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved."

A woman of my acquaintance, once engaged in selling Bibles and using the opportunity as a means of personal effort in behalf of the souls of those whom she meets, is amazed at the absence of any mention of Christ in connection with the assurance which these people give her of their own salvation. Certainly "we must work out our own salvation with fear and trembling," but the second half of the verse is largely lost sight of today, "for it is God Who worketh in you, both to will and to do of His good pleasure."

(3) The third requisite has reference to the ministry. The writer has no desire to arouse suspicion of the ministry as such on the part of the laity. There are hosts of earnest, consecrated men who are truly prophets to this modern age. But it cannot be denied that all too many take delight in that type of destructive preaching that draws people from their ancient moorings and leaves them adrift without a rock to which to anchor their frail bark. All too many compromise with evil for selfish purposes. We know of a Church in which is a large pipe organ donated by a big brewer, and another in which is a set of chimes placed there by the "King of Bootleggers." Feeble indeed must be the call to repentance from such pulpits if indeed it is ever issued. Too many ministers also are careless in their lives and conversation, especially in the matter of silly jests, and undermine much of their pulpit effort. In solving the problem be-

fore us, as well as in solving other problems, the pastor is the pivotal man.

WHAT WILL CAUSE MODERN MEN TO REPENT?

By John S. Hollenbach

I am glad someone has thrown out the challenge for a symposium on this question. It is needed and should get us ready for Pentecost, for without penitence there can be no Pentecost.

Pastors and people must realize an unqualified need of repentance. Leadership and laity must face the issue frankly. A refrigerator does not generate heat nor does a statue in the pulpit create a spiritual glow in the pew. Preachers, yea, and preparers of preachers, need to enter more fully into the holy of holies, so they will share the experience of Isaiah (6:5): "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." The voice in the wilderness is still resounding, "Repent ye, for the Kingdom of Heaven is at hand."

We preachers first must be aroused out of our complacency and undergo the spiritual renewal which cometh of repentance. Then, when our hearts are purged from evil, and our lips from uncleanness, let us preach without fear or favor the gospel of repentance and forgiveness.

Too many think a preacher should be a man among men, when his real task is to be a prophet among men. Beware of the siren clamor for "social polish" rather than "spiritual power" in the preacher. As a means towards causing modern men to repent we need more penitence in the

pulpit, by preaching and by practice. In this religious crisis let it not be said of the ministry, "How can the blind lead the blind?"

But the pew, too, is to be blamed for spiritual self-satisfiedness. Men are money-minded and their souls suffer much neglect. Through preaching that bears the imprint of conviction and through other agencies of knowledge we need to lead people into a proper perspective of life, so they will no longer prize the temporal above the spiritual. Men must know the truth about spiritual values before they see the need of repenting, changing their minds and hearts.

Then men must be made to desire what they need. People are not always willing to do what they ought to do. Even in the light of knowledge they persist in loving gold more than God. Some people are governed by what men say about them rather than by what God thinks of them. Their conduct is guided by considerations of respectability rather than of reverence and religion. They persist in selling their spiritual birthright for a mess of pottage.

The love of God for sinful men that sacrificed Christ Himself for our salvation needs to be brought to the attention of modern men so forcibly that they will be constrained to turn from their evil ways unto God. The Holy Spirit is here to convict men of sin, of righteousness, and of judgment. May we let Him do His work!

(Additional views upon this subject will be published in an early issue of the "Messenger.")

Death and Renewal

By Poul Bjerre (Translated by I. Von Tell) The Macmillan Company: New York, \$3

Reviewed by J. A. MacCallum

This is a perplexing book and as unique as it is perplexing. To a far greater extent than is usual, it will attract or repel the reader, according to the mental attitude he brings to its perusal. For a full measure of appreciation he must have an unusual degree of mysticism in his spiritual composition. Otherwise he will have little patience with the vague and shifting but fascinating play of ideas and their shadows that rise in iridescent colors from its pages. Many of these are as weird and ghostlike as the Aurora Borealis of the author's native Sweden.

Dr. Bjerre is a mystic and a poet. For this reason the reader will be disappointed if he looks for reasoned arguments set forth in logical array. Here there is none of the precision of the mathematician and little of the coherence of the philosopher. Yet the author is a philosopher. He has pondered long and rigorously upon the meaning of life and destiny. Like a fisherman on a mountain stream he has discovered the deep pools and he has tried to sound them, often with marked success. He makes many an original declaration that will stir the soul of the reader and give birth to a train of lofty images in his mind. Yet exasperatingly many of these will fade into intangibility, leaving neither content nor connection.

But if the argument were logical, coherent, and sustained, probably the book would have been excellent but would never have been translated into English. Nor would the original edition have sold out in Sweden in a single week. Its wider appeal lies in the fact that it is a prose-poem, or rather, a whole series of prose-poems, many of which contain flashes of

insight, or declarations thrown off in moments when the author's genius was at concert pitch. These are germinal if the reader has any of the poet in his heart. They are certain to kindle the fires of delight in his soul and open to him vistas of eternity.

The thesis which the book aims to maintain is that life and death presuppose each other and that existence in all its variety of form can be understood only as manifestations of this rhythm. "God is neither alive nor dead; God is the rhythm of death and renewal in its beginning, its end and its very least inflection."

The book which contains approximately three hundred and fifty pages is divided into five major parts and these again into about twenty minor sections each. Thus the treatment of each subject is confined to from two to four pages and as the connection is not marked, they may be read without reference to the context so that they are particularly adapted for casual reading. Some idea of the contents may be gained by a random survey of the heading of these brief chapters, if such they may be called. For example, part four bears the general title "The Life-Mass" and the "Death-Mass." Under this is treated successively, "Dawn," "The Heralds of the Sun," "Fire and Its Conqueror," "The Power of Redemption," "The Rock," "The Eternal Circuit," etc.

A mere reading of these cabalistic headings is enough to warn the homilist against the purchase of the book for pulpit material. But the man of mystical temperament whose preparation is indirect rather than direct may, as we have seen, find it

wonderfully stimulating. That will depend upon the bent of his mind. The acuteness of Dr. Bjerre's powers of observation is indicated in the following quotation:

"Today a self-imposed habit is practised with sweat and toil; tomorrow it works of itself, and the day after tomorrow it can no longer be controlled. The same is the case with negation. If negation is made the first and last motive of life, it remains active in the unseen. Whatever stirs below and presses upward suddenly sinks under its weight. The compelling power with which passions come sweeping down upon us now breaks forth triumphant where you had dug the river-bed of negation. And as passion overflowed into fields it was not supposed to reach, so, too, negation will overflow, carrying with it the very trees and flowers you sought to protect."

Or again:

"We want to see; we want to dream; we want to storm the firmament, and from the cup of lust we want to drain the earthly draught of felicity. We want to be masters; and in boundless trust we want to deliver ourselves to higher wills that in them we may be freed from volition. Life forces itself upon us with a thousand motives. There are learned men who know the cogs of the world-machinery, and there are strong hands that revolve the wheels of the social mechanism. But where are those who are alive with all that lives and who can guide us—home?"

These random quotations may serve to indicate the texture of the book and give us a fleeting glimpse of the author's mind.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. M. F. Dumstrey from Fort Washington, Pa., to R. D. 1, Ambler, Pa.

Rev. C. C. Wagoner from Newton, N. C., to Conover, N. C.

Rev. G. A. Fred Griesing, pastor of the Aaronsburg, Pa., Charge, sent a very appropriate Lenten message, printed in the form of a letter, to each member.

Rev. H. Berleman Diefenbach was installed as pastor of Central Presbyterian Church, Akron, O., on Wednesday evening, Feb. 26. The sermon was preached by Dr. A. P. Higley, of Calvary Presbyterian Church, Cleveland, O.

Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, has distributed a 4-page Lenten program, containing the sermon subjects for the Sunday and Wednesday evening services during Lent. Communion will be held Easter Day.

Mr. Harry Ried, one of the most faithful members of the First Church, Easton, passed away Mar. 3. His funeral was conducted Mar. 6 by his former pastor, Dr. Paul S. Leinbach. Mr. Ried is survived by his widow and one daughter, Miss Esther Ried.

The many friends of Rev. Dr. Arthur V. Casselman, who was compelled to undergo a recent operation on his eyes, will be pleased to learn that he is making rapid progress. Dr. Casselman has been permitted to leave the hospital and expects to have his eyesight fully restored in a few weeks.

Memorial Church, York, Pa., Rev. Dr. Edward O. Keen, pastor, is having the following visiting preachers at Friday evening Lenten services: Revs. John N. LeVan, Roy E. Leinbach, J. Rauch Stein, D.D.; Robert O'Boyle, Purd E. Deitz, and Robert J. Pilgram.

In Salem Church, Doylestown, Pa., Rev. Charles F. Freeman, pastor, Mar. 2 was "Church Officials' Registration Day." A Church Supper was held Feb. 26-27. The attendance Feb. 23 was: Church, A. M., 126; P. M., 54; S. S., 187. The monthly musical service was held Sunday evening, Mar. 2.

Old Folks' Day was observed in First Church, Lebanon, Pa., Rev. Dr. W. D. Hapfel, pastor, on Mar. 2. Rev. Dr. U. Henry Heilman and the pastor made the addresses. The oldest member is Jefferson Stiely, who is 94. He, of his own choice, walked to Church, a distance of 3 miles. He is a son of Rev. Isaac Stiely.

The Rev. Dr. Wm. F. DeLong, secretary of the Church Building Fund Dept. of the Board of Home Missions, has been doubly bereaved by the death of his father and mother, Mr. and Mrs. Winfield DeLong, of Bowers, Pa., within one week of each other. On Mar. 4 Father DeLong's funeral was held, and on Mar. 11 the funeral of Mother DeLong.

Grace Church, Phila., Pa., Rev. U. C. Gutelius, pastor, is joining in the Community Noonday Services at North Branch Y. M. C. A. during Passion Week, April 7-11. The preachers at the Thursday evening Lenten services will be Rev. Cyrus T. Glessner, Mr. George W. Waidner, Revs. Clayton H. Ranck, Albert G. Peters, D.D., Aaron R. Tosh, Charles E. Schaeffer, D.D.

Trinity Church West Hollywood, Calif., Rev. F. J. Schmuck, pastor, issues an attractive 6-page folder weekly. \$50 was realized by the ladies at a dinner held Feb. 19. The S. S. recently sent \$25 to Mrs. Anna M. Schneder for her work among the

little children. Dr. and Mrs. Schneder were welcome guests of the Church on Feb. 16, before returning to Japan. A Girls' Choir is being organized by the pastor.

In Trinity Church, Norristown, Pa., the pastor, Rev. Edwin N. Faye, Jr., has taken for his theme for Sunday morning Lenten sermons: "Heart Throbs of Our Saviour"; and for the evening messages, "Characters—Contrasted and Compared." On Palm Sunday at 4 P. M., the combined vested choirs of Spring City M. E. Church and Trinity Church, will sing the cantata, "Olivet to Calvary."

Note: Southwest Ohio Classis will meet in its 7th annual meeting in First Church, Hamilton, O. (instead of Rising Sun, Ind.), on Monday, May 5, 1930, at 1.30, Eastern Standard Time, Rev. Walter B. Leis, pastor. The opening sermon will be preached by Rev. W. W. Rowe, D.D., president of Classis. Entertainment will be on the Harvard Plan. Those having business with Classis should notify Rev. Walter B. Leis, 911 Main St., Hamilton, O., of the probable time of arrival and the length of stay.

The dedicatory services of the fine new St. Paul's Church, Quarryville, Pa., Rev. Addison H. Groff, pastor, are under way this week. The consecration service on Sunday afternoon, Mar. 9, brought out a capacity audience. Dr. Paul S. Leinbach preached the sermon, Revs. H. E. Shepardon and L. S. Palmer assisted, and the pastor conducted the rite of dedication. An offering of almost \$5,000 was laid on the altar.

Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, has issued an artistic "Lenten Devotions" booklet, containing daily devotional readings. Friday evening Lenten services are being held. Confirmation will be made Palm Sunday. During Passion Week services will be held each evening. Holy Communion will be observed Easter Day. The Easter cantata, "Life Eternal" will be presented by the choir, under the direction of Mrs. Frank Shingler and Miss Evelyn Jackson.

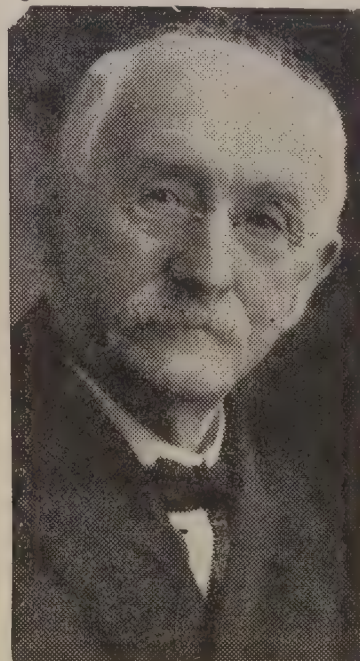
"The Church School Record" of Tabor Church, Phila., Rev. Edwin H. Romig, pastor, makes the following note in its March issue: "The Reformed Church Messenger" is delivered to you personally at Church every Sunday, 5c a copy. A paper of news, denominational and otherwise, current editorials, Sunday School and C. E. topics, daily readings, etc. Subscribe now through Elizabeth Schrag or one of the officers of the school." We appreciate the efforts of pastors to increase our circulation.

The 41st annual Pen Mar Reunion will be held Thursday, July 17, 1930, at Pen Mar. The officers of the Board of Directors are: Emory L. Coblentz, president, Middletown, Pa.; Rev. John L. Barnhart, D.D., vice-president, 3408 Edgewood Rd., Baltimore, Md.; Paul F. Schminke, secretary, 160 S. George St., York, Pa.; and Samuel S. Brenner, treasurer, Mechanicsburg, Pa. An excellent program is being prepared for this annual reunion. Mark down the date and plan to be present!

In the Rebersburg, Pa., Charge, Rev. W. A. McClellan, pastor, Christmas was observed and collections taken for Bethany Orphans' Home. Foreign Mission Day was observed. The Church work in the charge moves along as usual. Contributions were taken for Ministerial Relief. Catechetical instruction is given in all the 5 congregations of the charge. Wednesday evening Lenten services are being held. Holy Communion will be celebrated Easter Sunday.

THE REV. HENRY J. WELKER

Another veteran minister of our Church was called to the Church triumphant in the passing of the Rev. Henry J. Welker, of Myerstown, Pa., on Mar. 4. This dear brother served in the Gospel ministry for 53 years. After 7 years of service at Spring-



The Rev. Henry J. Welker

field, Bucks Co., Pa., he entered upon the pastorate of the Tulpehocken Charge in Lebanon Classis, where he labored most successfully for 37 years, when he retired. The funeral was held in Myerstown, Saturday, Mar. 8, in charge of Rev. David Lockart. A fuller account of the life and labors of this faithful minister will be given later.

In Salem Church, Allentown, Pa., Dr. W. F. Kosman, pastor, the goal for the Easter offerings has again been set for \$5,000. The Father and Son banquet was held Feb. 26. On Jan. 11, 579 communed; offering, \$300. The pastor, in a series of sermons is discussing the problems of World Peace, Local Conditions, Religious Faith, Marriage and Divorce, Shifting Standards in Morality, and Salvation. The Chancel Choir gave one of its usual fine Sunday evening musicals Mar. 2.

Zion Church, Lehigh, Pa., Rev. Paul Reid Pontius, pastor, has issued an artistic Lenten calendar. Wednesday evening Lenten services are being held. Rev. F. D. Slifer will be the preacher Mar. 26. Services will be held each evening of Holy Week, with the exception of Saturday. Holy Communion, Easter Sunday. Confirmation on Palm Sunday. The calendar also contains a fine Lenten message from the pastor.

In Trinity Church, Hellam, Pa., Rev. Walter E. Garrett, pastor, the addresses on the Thursday evenings of Lent will be given by Revs. E. O. Keen, D.D.; J. Kern McKee, D.D.; H. F. Boyer, W. Sherman

Kerschner, D.D.; E. V. Strasbaugh and E. T. Rhodes. Holy Week services will be held April 16-20. Holy Communion on Easter Sunday. Confirmation on Good Friday. The pastor has prepared a series of Lenten sermons on the subject, "The Strait Gate."

In the Deep Creek Charge, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, the 5th annual congregational meeting was held in Hegins Church Jan. 16. The pastor has 15 in the catechetical class. Prof. Wm. Maurer has 6 persons in his leadership training class meeting at Hegins. Lenten services are being held on alternate Wednesday evenings. An Easter cantata is being prepared by the Hegins choir. A splendid new pulpit lamp was presented to the Fountain Church by the S. S. 1929 Apportionment was paid in full.

Thursday, March 6, the faculty of the East Greenville High School journeyed to Bethany to give an evening of real enjoyment. They have realized that the young folks do not have the same opportunity of seeing a "movie" or a play as most other children have. They brought the whole cast of the play and presented "The Ghost Walks." The title alone created a great excitement, but to have seen the children during the performance was evidence enough to know they were thoroughly enjoying it. Mrs. Kehm writes: "We feel as if we have found true friends of Bethany at East Greenville and we want to thank them for their kindness."

The Glee Club of Juniata College gave an excellent concert in Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, on the evening of Feb. 26. The young men were a credit to their Alma Mater in every way. The concert was given under the auspices of the public schools. A 28-page Year Book has just been published and mailed to the members of the congregation, summarizing the work of 1929. The 7/12ths of the Apportionment was paid in full. On Wednesday evenings of Lent the pastor is preaching a series of sermons on "Sin." The congregation has a constructive program for the Pentecostal Year and every effort will be made to carry it through.

In Karmel Church, Phila., Pa., Rev. Wm. G. Weiss, pastor, a stirring patriotic rally was held Sunday evening, Mar. 2. The edifice was filled to capacity, many being turned away and forced to attend other Churches in the neighborhood. The pastor delivered an inspiring sermon on the theme "I Will Make Thee a Great Name." The S. S. choir of 60 voices, under the direction of Prof. Harry Palmer, Jr., rendered many patriotic selections as did also the S. S. orchestra. Among the various organizations which attended in bodies, were the Fernwood Lodge, No. 543, Humboldt Lodge, Progress Lodge, Prospect Lodge, and Herman Lodge, F. A. A. M.; Teoco Tribe, No. 343, I. O. R. M.; Odd Fellows of Darby; Sons of Veterans; Royal Neighbors' Association; many Church organizations. The Church was decorated with flags and other patriotic insignias.

Mrs. Hattie M. Wolfe, of Bowling Green Academy, Kentucky, acknowledges with thanks the receipt of \$2.50 from a member of Philadelphia Classis. The graduating class for the year consists of 8 girls and 1 boy. The increasing support which is being voluntarily provided for the teacher of English, Miss Agnes Wolfe, by our Reformed Church friends, is greatly appreciated by these colored friends of the Bowling Green Academy. Are there not others who desire to aid in supplying the balance of the modest \$450 salary asked annually from our Reformed Church people for the teacher of this department? Since July, 1929, the contributions to date have amounted to \$361.50. Send in your contributions to the "Reformed Church Messenger" and they will be gladly forwarded.

First Church, Plymouth, Pa., Rev. H. Neilson Spink, pastor, during the Lenten season is holding cottage prayer meetings. These meetings are in charge of 3 groups composed of members of the Consistory. There are 3 prayer meetings held each Wednesday evening at different parts of the borough. The first 3 prayer meetings held on Ash Wednesday were very successful. They were well attended and every one seemed to enjoy the meetings. It is hoped to reap great spiritual benefits from these meetings. They also bring out hidden talent and develop leadership among the people. 14 young people in the catechetical class are preparing for Church membership. Confirmation service will be held Palm Sunday. During Lent, Sunday morning sermons are on "The Teachings of Christ."

Mr. Samuel A. Butz, Nestor of the Lehigh County Bar, and one of the most eminent lawyers of Allentown, died at his home, 111 N. 4th St., of that city, on Feb. 26. Mr. Butz, who was a life-long reader of the "Messenger," was founder of the distinguished law firm of Butz, Rupp and Welty, and was in his 86th year. He is survived by his widow, who was Miss Charlotte Shafer, of Middletown, Md., and by one son, Mr. Edgar D. Butz, of Allentown. Mrs. Butz is one of the most prominent and useful citizens in the State, and the home of Mr. and Mrs. Butz has long been a center of culture and refinement. The funeral services held at the home were in charge of Rev. A. O. Reiter, pastor of St. John's Church, where Mr. Butz served as deacon and elder, as well as S. S. superintendent for many years. The pastor was assisted by President George W. Richards, of Lancaster Theological Seminary.

In Trinity Church, Lewistown, Pa., Rev. Frederick A. Rupley, pastor, on Wednesday evening, Feb. 26, Troop 21, Mifflin County Boy Scouts of America, was organized, under the fostering care of the Church. 14 boys were enrolled in 2 patrols, with J. Robert Manery as Scoutmaster, and I. Burton Searer, Jr., assistant. The Scout Committee of the Consistory is made up of Elder Ezra H. Knepp, chairman, with Deacons Earnest D. Lobt and Preston C. Oldt. On the evening of Ash Wednesday, Arlanda Mertz conducted the meditation and prayer for which a group of the Trinity Church people assembled in the beautiful new chapel. Recently, a reduction of \$2,225 was effected in the building obligations; and there is good prospect for another reduction soon after March 9, when a special offering for this purpose is scheduled. Nevin F. Gutshall, recently elected and ordained elder, was responsible for leading the fellowship of prayer on Wednesday evening, March 12.

The number attending the winter Communion service in Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, was the largest in many years. The annual meeting was held on Jan. 22. Total offerings exceeded \$8,000. The 1929 Apportionment was paid in 6 months, and an additional \$275 on an Apportionment arrearage of 1927-28. The membership is 174, a net increase of 4. The Building Fund indebtedness was reduced \$500 in January, the first step in an endeavor to unite all the organizations of the Church in a program of reducing this indebtedness \$2,000 by Rally Day, Oct. 5. There is a possibility of an additional \$500 reduction on Building Fund Sunday, May 4. The largest congregation of the month gathered to observe Foreign Missions Day Feb. 9. Special offering, \$30. The C. E. Society has divided its membership into 2 competitive groups, on a basis of attendance and offering, in an endeavor to complete the Outdoor Bulletin Board Fund by Sept. 7.

Rev. D. F. Singley, pastor of Mt. Hermon Church, Phila., Pa., was installed before a large audience on Sunday evening, Feb. 16. The committee appointed by Classis included Dr. C. B. Alspach, the

The

MARCH BOOK

As the March book the Editorial Committee of the

RELIGIOUS BOOK CLUB

has selected

THEISM AND THE MODERN MOOD

By WALTER M. HORTON

200 pages, and may be secured for \$2.00 postpaid from

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former pastor, chairman; Rev. A. R. Tosh, of Christ Church, and Elder J. J. Ritzman. The Scripture was read and prayer offered by Elder Ritzman; the charge to the congregation was delivered by Rev. Mr. Tosh, and the charge to the pastor was delivered by Dr. Alspach. It was a very impressive service and the messages brought by the visiting ministers were full of good counsel and advice. The members are looking forward to a most successful pastorate. On Feb. 28, a reception was tendered to Rev. Mr. and Mrs. Singley. About 180 members gathered in the S. S. room to enjoy the evening's program. The quartet rendered several selections and Miss Catherine Leitenberger recited several numbers. Rev. Mr. Singley made a short appropriate address and Mrs. Singley responded to Miss Marion Benner, who, in a very pleasing manner, presented to her a very beautiful plant in behalf of the congregation. Everyone went home assured that Mt. Hermon, with God's blessing, is certain of a bright and successful future.

Heidelberg Church, Phila., Pa., Rev. A. Y. Holter, pastor, has been engaged in a 3 weeks' series of Union Evangelistic meetings with Mt. Carmel M. E. and Kemble Park Evangelical in the Fern Rock section of the city, Feb. 16-Mar. 7. The meetings have been well attended and souls have been saved and reborn. Personal workers have visited many homes in the community, challenging folks to accept the Lord Jesus as their Saviour. The pastors of each Church, Rev. A. Y. Holter, of Heidelberg; Rev. Alvin L. Copper, of Mt. Carmel, and Rev. C. Preston Kichline, of Kemble Park, have been their own evangelists. The outstanding meeting to date was the Union Holy Communion service held in Heidelberg Ash Wednesday evening, with about 450 souls present. It was indeed a very unique service. "What a wonderful service" was the expression of many. Truly we had a little taste of what Heaven must be like. Think of it, friends, 3 different denominations celebrating the Lord's Supper together. We trust many more Christian people everywhere will experience such a thrill before the Lord comes to claim His Church, the one and only universal Church. Praise be to God now, until Jesus comes and forever.

St. Paul's Church, Summit Hill, Pa., Rev. E. W. Kohler, pastor, conducted a special Ministerial Relief service on Sunday evening, Feb. 9. An inspiring address on the subject was delivered by Dr. J. W. Meminger. Foreign Missions Day was observed Feb. 16. A splendid interest was manifested. On the evening of Feb. 12 the Adult Bible Class celebrated the 22nd anniversary of its organization with a special program and annual banquet. 22 years ago the Penna. Sabbath School Association granted a charter to 26 original mem-

bers, of whom 10 are still actively identified with the class. Since then the class has grown into a strong class of influence and leadership in the Church and Church School. The address of the evening was delivered by Rev. O. R. Frantz, of Minersville, who, 30 years ago, was a pastor of St. Paul's. He delivered an interesting and stimulating address on "Organization for Co-operation." A hearty welcome was given to Rev. Mr. and Mrs. Frantz by their former parishioners. On Mar. 1, \$1,000 was paid on the indebtedness, leaving the present debt at \$5,500; 3 years ago the original debt was \$27,000. Lenten services are held every Thursday evening in which splendid interest is manifested. A program of Evangelism is being conducted from Lent to Pentecost, throughout the community by the members of the Adult Bible Class and congregation.

A Men's Club was organized at St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, Feb. 20, under the direction of the Consistory to take the place of the Men's League, which had run its course and died. The club will enroll not only men of the congregation but of the community regardless of Church affiliations. It will meet monthly. There will be no dues, but it will be supported by voluntary contributions at each meeting. A committee is preparing a constitution, and temporary officers are in charge. One of the largest annual Sunday School banquets was held on March 1, at Whitner's Tea Room, when 137 were seated around the festive board. The pastor delivered the address of welcome, and Rev. A. T. Broek, D.D., Calvary Church, spoke on "The Modern Sunday School," Charles R. Krick, general superintendent, spoke briefly. Mrs. R. C. Wilson was toastmaster. The Father and Son banquet was held on March 3, and was a huge success, with 200 in attendance. The expense was borne by the Sunday School. Moving pictures were thrown on the screen and there was a wonderful "sing." On Sunday morning, Mar. 9, Rev. Charles E. Creitz, D.D., and the pastor exchanged pulpits. The Federation of Men's Classes of Reading were guests of the Valentine Ziegler Bible Class on Mar. 10. Rev. C. E. Roth, Litt.D., St. Andrew's Church, delivered the address. The Boy Scouts met at same time in basement, had two visiting troops in attendance, a radio concert and "eats." The catechetical class, now 57 in number, attends Sunday morning and Wednesday night worship in a body. One or two officers of the Church attend the class each week. The Sunday School placed new lights in the chapel and paid cash for them.

In the Kannapolis, N. C., Charge, Rev. L. A. Peeler, pastor, the regular work has been carried on without interruption. On Jan. 26, Supt. R. A. Hicks, of St. John's School, gave out 56 perfect attendance diplomas for 1929. Approximately 30 per cent of the average attendance made a perfect attendance record for the year. Several of this number have been present every Sunday since the organization of the school more than 10 years ago. A number of others have made a record for as many as 9 years. St. John's Church partly observed Young People's Week Jan. 26-Feb. 2. On Jan. 26, Denominational Night was observed. The evening worship was entirely in the hands of the young people. Brief addresses were made by Mrs. L. A. Peeler and Miss Ruth Sills. On Friday night of that week a delightful social occasion was enjoyed. Sunday night, Feb. 2, was "High School Night." The music was in charge of the High School Glee Club. The entire high school student body attended the service. The pastor preached on the subject "Double Your Life." On Feb. 16, the Foreign Mission service was rendered at the S. S. hour, and was greatly enjoyed. At 11 o'clock, the male quartet of the Kannapolis "Y" furnished the music. This quartet has many calls to sing in surrounding Churches. Tune in on WBT on Sun-

day afternoon at 2 o'clock and hear them. Quite a fine group of young people of the charge attended the Young People's Conference for Rowan County in St. John's Lutheran Church, Salisbury, Feb. 7. Kannapolis is at present enjoying an interchange of pulpits at the evening services. No congregation knows who the evening preacher will be until he arrives for the service. This is a good thing for the preachers; it gives them an opportunity to visit the other Churches. It is a good thing for the people; it gives them an opportunity to hear all the ministers of the town. Catechetical instruction has been started at St. John's and St. Paul's Churches. One of the outstanding events in the St. Paul's congregation during the past month was the celebration of the 75th birthday of Brother Jacob Deal of near Landis. Brother Deal had the misfortune a number of years ago to lose one arm in a saw mill. Several years ago he had to have one leg amputated on account of an infection caused by diabetes from which disease he is still suffering. Mr. and Mrs. Deal are held in the highest regard by all who know them and about 250 of their friends and relatives visited them on the above date. The weather was ideal. This fine expression of friendship was greatly enjoyed by Mr. and Mrs. Deal. Mrs. Wm. Deal has been quite ill but we are glad to report that she is now convalescing. The work at Keller which is supplied by the Kannapolis pastor seems to be moving along in an encouraging manner. The congregation began using the bi-monthly duplex envelopes the first of the year. Interest in Church attendance and S. S. work has increased and is the best it has been since the present supply pastor took charge of the work. Foreign Mission service was rendered at Keller on Feb. 23.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor

311 Market Street, Bangor, Pa.

On Tuesday night, March 4, at Hotel Pennsylvania, New York City, the Anniversary Dinner of the Federal Council of Churches was held to commemorate the completion of 21 years of Church co-operation. When plans for the anniversary were discussed, the executive secretary suggested a dinner with "probably 250 guests." The chairman of the Woman's Committee said "500." Acceptances and requests for reservation kept coming until finally 1,500 guests were expected and the Pennsylvania Hotel management said "closed." If space permitted we should like to tell the thrill which came as we looked upon the multi-colored panorama of the Grand Ball room with the 150 tables glistening with silver and crystal and the 1,500 representatives of the Christian Church in their best attire: we should like to analyze the sensation of "quality" which distinguished the gathering—a quality of character which we have found only in groups of Christian people. The anniversary program made us think of an art gallery when a famous picture is on exhibition. Each visitor responds to the message of the picture according to his art-soul capacity. In the anniversary program we saw the world looking at the Church. Hon. Charles H. Tuttle as "A Layman Looks at the Church," Miss Margaret Applegarth as "Youth Looks at the Church," Helen Clarkson Miller as "An Educator Looks at the Church," Bishop Francis J. McConnell as "A Churchman Looks at Church Federation," and the Rev. Harry Emerson Fosdick gave the message "The Church for Our Day."

In St. John's Church, Tamaqua, Pa., the 18th anniversary of the W. M. S. was observed on Feb. 18. According to an established custom, at each anniversary, the members of the W. M. S. gather around the banquet table. Splendid reports were received. The Mission Band secretary reported 55 members and \$36 paid during the year. Report for the G. M. G. front line, 32 members, 16 members in the Reading Circle and \$125 paid during the year. The W. M. S. has an enrollment of 57 members with a total of monies raised \$395. The president, Miss Dora Schad, was presented with a gold pencil in token of efficient services.

An interesting item of news from Trinity Church, York, Pa., has reached us through a letter from one of the active members of the W. M. S. "Trinity's reading list report for this year may not show up well when compared with other societies but we are proud of the effort. This is the first year that our members have been interested and I know of 3 people who each have about 35 credits and I have 24. We are hoping to make the books work after the W. M. S. is through with them. We have planned a 6-month's Reading Course for the Sunday School—designating it "International Reading Campaign." We think the title will have better appeal than with the word missions. Three of the S. S. librarians will list the books and keep records of reports. We hope the W. M. S. will give 2 book prizes for those over 16 and 2 for those under 16 who have the highest number of credits.

Mrs. Daniel Holben, 952 Liberty Street, Allentown, Pa., writes: "We have just finished studying 'A Message of Stewardship' by Ralph Cushman. At first the book seemed difficult but the more I read the more wonderful I found it. We have studied 'Mary Christopher,' 'Way to the Best' and 'Stewardship in the Life of Women.'"

"Please send me 100 programs for 'World Day of Prayer.' Our Guild is planning a public program." The heartening request came from the G. M. S. of Gold Hill, N. C.

Classical Presidents and Secretaries of Organization and Membership, "tune in"! I am wondering if the members of the missionary organizations of the Reformed Church are awake to their individual responsibilities during these opening months of this Pentecostal Year? Are we praying,

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working and witnessing for the Master? If every member would "Win one" new member, our membership in the missionary organizations would be doubled.

In every Classical Society there are congregations without Mission Bands, G. M. G. and W. M. S. Wonderful experiences are in store for those who interest the children in a Mission Band, the girls in a G. M. G. and the women in a W. M. S. As you realize, these organizations train human life along missionary lines during the various stages of development. The children in the Mission Band are trained to become fine members of the G. M. G., and the Guild girls step into the ranks of the W. M. S. and become the leaders of our Church.

One is amazed when one reads the minutes of our district Synods to see the records of large congregations, and then compare the records of our missionary organizations and see the number of women, girls and children enrolled in said organizations. Many societies are content to follow the same old routine and make no effort to increase their membership and develop new leaders and workers.

Wouldn't it be splendid if our aim in each congregation would be: Every child in a Mission Band; every girl in a G. M. G.; every woman a member of a W. M. S.; every member a worker and witnessing for the Master? Let us aim to have these organizations in every congregation in the Reformed Church, and every woman, girl and child a member thereof. Strive to win at least one other for active service for the Master this year. If you would be supremely happy, be a worker in our missionary organizations! "Win one!"

—Mrs. L. A. Peeler.

BERGER MEMORIAL HOME FOR THE AGED

The Day of Prayer was observed in our Home. We assembled in our beautiful rest room and spent almost an hour together in worship and prayer. We were glad for the opportunity of uniting our petitions with the millions of others around the world. How much do we wish that God's people would make every day a Day of Prayer until we have a world-wide revival!

A small cloud overhangs our Home at present. Our efficient utility man is, we fear, seriously ill. Two physicians are trying to diagnose his condition and bring him back to health. Our 19 guests are all doing nicely and are thoroughly enjoying our Home. The new matron is meeting our need splendidly and is in much favor.

We are grateful to the pastors who are conducting such helpful services on Sunday afternoons. Last Sunday Rev. H. B.

PERPETUATING PENTEC

By JOHN M. VERSTEEG

Part I—Describing Pentecost; Why the Truth Evades Us; The Tryst with the Gift; The Koinonia; Personal Results; Shall Pentecost Be Perpetuated?

Part II—Pentecost and Preaching; Pentecost and World Evangelism; Pentecost and Property; Pentecost and Ethics; Pentecost and Protestantism; Pentecost in Protestantism.

The Author's Approach—"With the shock of revelation it has come home to many that God is not withholding Pentecosts, but that we are withstanding them. They are asking if we had not better do something about it, and that right soon! It is my belief that the first thing in order is a frank facing of the whole truth about Pentecost."

The Publisher's Opinion—In a direct, frank, stirring but thoughtful style, the author faces the "whole truth."

He approaches his subject with a style which flames with true pentecostal fire. Yet his zeal is balanced by a twentieth century practicality as he applies the pentecostal principles to the problems which confront the Church today. It is a book of meat and drink. \$2.00

SIX ALTARS

By the

REV. GEO. CRAIG STEWART, D.D.

*Rector of St. Luke's Church,
Evanston, Ill.*

An unusual book on the subject of Sacrifice, which the author considers under the suggestive titles of The Altar in Nature, The Altar in the Old Testament, The Altar on Calvary, The Altar in the Church,

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Schaff Building, 1505 Race Street

Philadelphia, Penna.

Kerschner brought with him more than 100 people. It was the largest gathering that we have had so far and it almost reached our capacity for accommodation. March 9 we will have Rev. C. T. Glessner and his

The Altar in the Home, The Altar in Life. An etching by Jean June Myall of the beautiful high altar in the author's own church forms the frontispiece. \$1.50

OUR GREAT SALVATION

A Series of Lenten Addresses

By WILLIAM E. SCHRAMM

AND

FROM THE CROSS

*Sermonettes on the Seven Words
from the Cross*

By CARL ACKERMANN, Ph.D.

In the first part of this volume the Rev. W. E. Schramm offers a series of timely Lenten sermons based on John 3:16 and in a vigorous and masterful way discusses Our Great Salvation under the following seven sub-heads:

Our Great Salvation: Its Author, Its Motive, Its Scope, Its Price, Its Appropriation, Its Necessity, Its Purpose.

While these sermons, in the main, are addressed to the congregation of believers they at the same time make a strong appeal to persons not affiliated with the Church.

In part two of the book Dr. Carl Ackerman presents a series of sermonettes on the Seven Words from the Cross. They are decidedly devotional, Biblical in content and make edifying reading.

From the Cross:

First Saying from the Cross
Second Saying from the Cross
Third Saying from the Cross
Fourth Saying from the Cross
Fifth Saying from the Cross
Sixth Saying from the Cross
Seventh Saying from the Cross
Price, \$1.00

people; March 16, Rev. A. G. Peters; March 23, Rev. D. F. Singley, and on March 30, Rev. Edward R. Cook and his people.

—Charles B. Alspach, Supt.

HOME AND YOUNG FOLKS

Little Go-to-Sleep Stories

THE STORY OF THE BUG AND THE WORM

By Mrs. Catharine Smith Brown,
Meyersdale, Pa.

Once upon a time there was a bug that was thought to be very pretty. He was a large black bug, with orange spots on his back. One day as he was crawling along he met a big green worm.

"Good morning," said the worm, "what a fine day!"

"Good morning," said the bug, "but why don't you have beautiful spots like I have?"

"I am beautiful in my way, and my green coat is as pretty as your black and orange coat."

"But look," said the bug, "I can spread my wings and fly when I get tired of crawling. But you have no beautiful wings, and neither can you fly. I am glad I am not like you," and the bug spread his wings, and casting a vain, saucy look at the poor ugly worm, he flew out of sight, calling, "Goodbye, ugly worm, I'm glad I am not as ugly as you."

The poor worm cried and cried, and was so lonely and felt so bad to think that no one cared for him, and in his sorrow he

could still hear the mean words of the black and orange bug. At last he had a fine idea. "I know what I'll do," he said, "I will go over on the mulberry bush and close myself up in a cocoon and spend the rest of my life where no one will see me."

So the worm went over into the garden, crawled up a mulberry bush and spun himself a lovely cocoon and shut himself up so that no one could make fun of him any more.

Then he cried and cried until he fell asleep. Then a funny thing happened.

Through the garden came a beautiful fairy with beautiful wings and she was just in time to hear the poor worm crying, and when she came near she saw the worm was asleep.

"Poor thing," said the fairy, "that hateful old bug has nearly ruined your life. Now I will teach him a lesson. You shall be turned into a beautiful butterfly with wings more beautiful than my own. When you stretch out your wings, everyone will love you and protect you because you are so beautiful."

When the fairy shook her magic wand, the ugly worm awoke, and found he was so beautiful that everybody stopped to look at him. While he was enjoying the sunshine, the black and orange bug came along and when he saw the ugly worm that was now a beautiful butterfly, he sulked away in shame because he saw that the worm had become far more beautiful than he, and that folks would now make fun of him instead of the worm.

And the good fairy came, and after scolding the bug for his vanity, she told him he would always stay a bug, but the worm would always turn into a beautiful butterfly until the end of time. And the bug has stayed a bug, but the worm has continued to become a beautiful butterfly.

Moral: Do not scorn your fellow-men, regardless of how humble they may be.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE PENTECOSTAL YEAR

Text: Acts 2:1, "And when the day of Pentecost was now come, they were all together in one place."

A great deal has been said and written about the Pentecostal Year, and much more will be written and said between now and Whitsunday, which falls upon the eighth of June.

A number of new books suitable to this celebration of the Pentecostal Year have been published, and others are announced to appear in the near future.

All this shows that an unusual interest in being taken in this Pentecostal Year and the 1900th anniversary of the coming of the Holy Spirit and the birth of the Church.

This sermon is introductory to a number of others which I hope to give you during this year, and that is why it appears so early in the year.

If we want to make this Pentecostal Year a year of great blessing to the men and women and children of the Christian Church throughout the world, and to the world itself, we must prepare ourselves for its proper observance.

In this introductory sermon I want to make a few explanations which will help you to understand why the Church is celebrating this great centennial anniversary which comes to us only once in a lifetime. You, boys and girls, are fortunate to live at such a time as this, and if you will make the right use of the Pentecostal Year it will help you to do much for the Church of the future. The character and influence of the Church fifty years from now will depend upon what you and other boys and girls of today will do for it.

The Church has gone forward during the past nineteen hundred years because of the men and women and children who have been in it and have worked for it. It has come to us as a rich heritage, and we would be unworthy members if we did not hand it down more glorious than when we received it.

The word Pentecost comes from the Greek word for 50. The first Christian Pentecost came on the 50th day after the resurrection of Jesus, and the tenth day after His ascension into heaven, which took place 1900 years ago.

We generally say that Jesus was thirty-three years old when He was crucified and arose and ascended into heaven. That would

UNANIMOUS

I would I were beneath a tree,
A-sleeping in the shade;
With all the bills I've got to pay,
Paid!

I would I were beside the sea,
Or sailing in a boat,
With all the things I've got to write,
Wrote!

I would I were on yonder hill,
A-baking in the sun;
With all the work I've got to do,
Done!

—The Christian Advocate, N. Y.

bring the 1900th anniversary of Pentecost in 1933, if it were not for the fact that a mistake was made in the chronology, or the dating of the years, as we now use it. We call this year 1930 A. D., but it is really 1933 A. D. The letters A. D. stand for Anno Domini, which mean "in the year of the Lord." When our calendar began the compilers thought it was correct according to their calculation, dating from the birth of Christ. But afterward it was discovered that Jesus was born three years earlier than was at first supposed, and the dates of our years are three years behind what they ought to be, if counted from the time of Jesus' birth. This mistake was never corrected, and so we are still carrying it on.

Many learned scholars have looked into this matter and have concluded that on the coming Whitsunday, June eighth, is the time to celebrate the 1900th anniversary of the first Pentecost.

A large number of persons do not seem to understand why the dates on which we celebrate Easter and Whitsunday vary so much, coming as early as March 27 and May 15, and as late as April 20 and June 8, as they do this year.

There are fixed festivals and movable festivals in the Church Year. Christmas always comes on the 25th of December and Epiphany on the 6th of January, no matter what day of the week they may happen to strike. They are fixed festivals. But all the other festivals, after Epiphany to Trinity Sunday, are movable festivals, depending upon the time when Easter comes. Easter is the date that determines the time of all the other movable festivals.

Easter always comes on the first Sunday after the first full moon after the vernal equinox, or the beginning of spring. The vernal equinox usually comes on the 21st of March. If the full moon comes soon after that date we have an early Easter, some time between the 23rd and the 30th of March. But if the full moon comes before the 21st of March it throws Easter ahead three or four weeks, into April.

This year a very interesting fact is revealed to us as we study the calendar. Full moon will come on the 14th of March, just a week before the vernal equinox. That throws Easter into April. The first full moon after the vernal equinox comes on the 13th of April, which is on Sunday, therefore that Sunday cannot be Easter. It must be the first Sunday after the first full moon after the vernal equinox. Therefore Easter will come on the 20th of April.

When Easter is fixed all the other festivals before and after Easter can be readily determined. Going backward forty days from Easter, not counting the Sundays, we

have Ash Wednesday, the beginning of Lent, on the 5th of March. That determines how many Sundays after Epiphany there are in the year, after taking off the three Sundays before Lent. Going forward from Easter forty days we find Ascension Day, on the 29th of May, and ten days later Whitsunday, or Pentecost, and one week later Trinity Sunday.

We must remember that in this Pentecostal Year we are not celebrating so much a date as a great occasion, the 1900th anniversary of the birth of the Christian Church and the coming of the Holy Spirit into the hearts and lives of the charter members of the Church.

Just before Jesus ascended into heaven, He said to His disciples, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." He had previously charged them not to depart from Jerusalem until they had been baptized with the Holy Spirit and had received the power which they needed to witness for Christ.

They therefore returned to Jerusalem, and went into the upper room in which they had spent many sacred moments with Jesus, and where they engaged in prayer and worship, waiting for the fulfillment of Jesus' promise, which He had said would take place "not many days hence."

There were 120 persons in that room when the Church was born and when the Holy Spirit came. There were, of course, the eleven apostles, Judas Iscariot having committed suicide. They nominated two men from whom to select the successor of Judas, namely: Joseph and Matthias. Then they prayed, asking the Lord to help them to elect the right one, and the lot fell upon Matthias, and he was numbered with the apostles. There were also, very likely, the seventy, whom Jesus had sent out two by two to preach and to heal. There were also some women in the company, for no Church would be complete without women. And some inhabitants of Jerusalem who believed on Him. Perhaps His brothers were in the company, for they were now convinced that He was the Christ.

We can scarcely imagine the suspense under which they prayed and waited for the coming of the Spirit. Jesus had said, "Not many days hence," but He had not said how many. Day after day passed until the tenth day came, then something happened. I will let St. Luke tell you: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Pentecost had arrived, the Holy Spirit came, and the Church was born.

Pete—"I'd like a pencil."

Clerk—"Hard or soft?"

Pete—"Soft. It's for writing a love letter."

THIS WAY AND THAT!

Some Methods of Giving Financial Wings to the Camp Idea

A. They Have Done It This Way!

Church No. 1

The pastor was so sold on the camp idea that he borrowed \$100 on the security of a personal life insurance policy and sent it last summer to the Camp Finance Committee. Now the young people of his congregation, some of whom shared in the initiation of the camp in August, 1929, are preparing a play in order to raise money to pay back the pastor.

PEN PRICKS

By John Andrew Holmes

On the books of the Heavenly Recorder are entered not only our virtues, but also the prices at which we bought them.

Church No. 2

All the members of the Young People's Department talked over the values of the camp and each one agreed to save or to earn one dollar within two months. Their total contribution to the camp has gone beyond their \$50 goal.

Church No. 3

Here there was an Ushers' Association, constituted of young people. The pastor pictured to the association the purpose for which the camp was purchased by the Eastern Synod, and the possibilities for good that it held out to them and to other young people. To his Sunday School he explained what the camp could do as an instrument for the training of an adequate leadership in religious education. Ushers' Association and Sunday School gave out of their treasuries far more than the quota of the congregation.

Church No. 4

A rural congregation, which had sent delegates to Camp Harmony and to Camp Fern Brook, received with joy the news that we were to have "a camp of our own"! One of the most enthusiastic campers was the leader in a young people's discussion, the result of which was a gift of \$150 from the Young People's Society treasury, the first gift from any congregation, and the largest single contribution thus far sent to the Finance Committee. This from a rural Church!

Church No. 5

This Church chose the "pilgrimage" way. A score of automobiles took many young men and women, and their elders too, to the camp site. It was in the middle of the summer. After that it took no persuasion to convince the Sunday School of the wisdom of contributing to the development of the camp.

Church No. 6

Here the Woman's Auxiliary saw the meaning of our camp and expressed its concern by a substantial check. Then everybody in the Sunday School was told on a certain Sunday of the camp program, and as the members left an usher was at the door to receive their voluntary gifts. And these gifts totaled \$50!

Church No. 7

An eager group of campers from one Church decided to reproduce the fine play that they saw presented at Camp Mensch Mill in August—Zona Gale's "Neighbors." After the play, camp moving pictures!

Church No. 8

The four Reformed Churches of a city united in celebrating a "camp evening." Campers from Spruce Creek and from Mensch Mill told what the camp life meant to them. Moving pictures of our camp were shown. The offering of the evening went to the Camp Finance Committee.

Church No. 9

The campers of a large city Church arranged an evening service in which two camp scenes were reproduced. Curtains were drawn back to reveal a group of young people in camp costume reading their Bibles, representing Morning Watch at Camp. The Scripture lesson was read by several of these young people. The second scene represented the closing council circle at camp. The young people were seated around an electrically contrived camp-fire and were led in a number of camp hymns. Then a leader was introduced (a camp faculty member) who gave an inspirational challenge to the campers. At the end of the address the leader challenged the "campers" to reconsecration and the scene ended with a beautiful candle-lighting ceremony. The leader's talk incidentally gave a clear picture of camp life to the audience, without ever apparently noticing that there was an audience beyond the camp-fire. The congregation was able to see camp and made a generous offering.

B. How Will You Do It?

Personal help available

1. The members of the Camp Finance

THE PASTOR SAYS

By John Andrew Holmes

"Peace with security," means using the sword to crop the wings of the dove of peace.

Committee, particularly Rev. Howard Obold, Perkaskie, Pa.; Rev William Bollman, 261 E. Broad St., Bethlehem.

2. The members of the Camp Manage-



ment Committee, particularly Rev. D. J. Wetzel, 1606 N. 15th St., Reading, Pa.; Rev. J. N. Blatt, Old Zionsville, Pa.; Rev. Purd Deitz, 3911 N. 17th St., Phila, Pa.

3. Members of the staff of the Board of Christian Education, Mrs. Catharine Miller Balm, Rev. Fred D. Wentzel, Dr. C. A. Hauser.

4. CAMPERS!!! Write to Mr. Wetzel for a list of campers in your vicinity who could present the camp idea forcefully.

Printed Material Available

1. Copies of the 1929 camp prospectus and map.
2. A new six-page leaflet picturing what has been done at the camp in the first year and what is proposed for 1930 and beyond.
3. Special worship services to be used at young people's rallies, congregational or Classical.
4. Special plays, presenting the camp idea dramatically, to be used at young people's rallies.
5. Camp articles which will appear in "The Way," "Youth's Guide Book," "The Reformed Church Messenger," "The Heidelberg Teacher."

Information concerning memorials and special gifts

Write to Mr. Obold for information on specific sums that might be given for the improvement of the dam, providing an infirmary, building a cottage, supplying electric light, making sanitary facilities ade-

quate, remodeling house to provide dormitory or classrooms, etc. A fairly complete list is given below: Dining Hall, \$3,000; Office and Dormitory, \$1,500; Improvement of Grounds, \$500; Dormitory Class rooms, \$1,000; Assembly Hall, \$2,000; Electric Light, \$1,000; Library—Reading Room, \$1,000; Athletic Field, \$500; Infirmary, \$500; Cottage, \$750; Sanitation, \$1,000; Swimming Pool, \$1,500.

Note! Write to Mr. Wentzel for all literature. —F. D. W.

The First Floor of the

Mensch Mill—Now

the Dining

Room

Bertie's school report had just come in. It wasn't very good.

"I'm losing patience with you!" exclaimed his father. "How is it that young Jones is always at the top of the class, while you are at the bottom?"

The boy looked at his father reproachfully. "You forget, Dad," he said kindly, "that Jones has awfully clever parents."

Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady just can't wait until Thank Offering time to talk about 2 Mission Band boys at St. Paul's, Butler, Pa., and so I am going to tell you right now about 6-year-old Philip R. Pence and Kenneth Casselman. Each of them had Thank Offering Ships. (Remember yours?) And all the time that Kenneth's was on his desk—and that was 8 long weeks—not a piece of candy or an ice cream cone did Kenneth buy. And when Mrs. Casselman gave him 10c to buy a loaf of bread, he'd go to a store that sells 9c bread, and ask if he might put that saved cent into his ship. He started to sell magazines then, and when the collector came around, Kenneth decided to put all his earnings into his Thank Offering ship. And when Mrs. Casselman suggested that he save part of it for himself, he said, "I can do that later; I have my Thank Offering box to fill before November and I want the Indian children to have that building." Kenneth had more than a dollar in his box—almost all in pennies. . . . Just at Thank Offering time, Philip had to have his tonsils taken out, and while he was coming out of the ether, he talked about his ship. And then he made his father promise to take it right over to the Thank Offering meeting. Philip had also asked Mrs. Casselman for a ship for his 4-year-old brother, and both ships were heavy with gifts. And Mrs. Casselman sent Philip a Thank Offering service (she wrote it, you know, for she's our Thank Offering Lady) and two days later, when she visited him, he took it out at once, from under his pillows, and asked her to read it again to him.

"Thoughts of boys and girls in our Winnebago Indian School, in our schools in Japan, China and in Mesopotamia made happy by Mission Band Thank Offering Ships" greetings, this week, to all my boys and girls who are as earnest and as generous as our Philip R. Pence and Kenneth Casselman.

WHEN A FELLOW'S MOTHER KNOWS

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.

But there's one thing I have noticed:
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex
you
Seem just more than you can bear,
When you feel no friends are left
you
And you really do not care—

Then, with such a load of trouble,
How could anyone suppose
They would vanish into nothing
When a fellow's mother knows?

—Christian Guardian.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

TEACHING CHILDREN GENEROSITY By Marion Brownfield

(Author of The Courtesy Book)

Some children do not have to be taught to be generous. They are as impartial in giving as sunshine itself! But many children are, if not actually stingy, inclined to be selfish. In a family where there are several children, it will often be noticed that either generosity or stinginess is a marked trait in each child.

The "only" child is often little to blame if he grows up selfish, for he hasn't the opportunity for sharing that one of several children in a family has, and his parents often unconsciously encourage him to be selfish. But unfortunately, adults may also teach children, blessed with brothers and sisters, to be selfish, both by example and by speech. The "holding-on" habit is easy to learn. It grows, and it is hard to break! The mother who hoards, unnecessarily, in her household, the father whose garage is a junk pile from which he won't spare a scrap or the aunt who can't bear to pick a flower in her garden because "they look so much prettier growing," all teach children to be the opposite of generous.

Contrast, with these, the mother who encourages Johnnie to collect newspapers in his own home and neighborhood to salvage for charity or, better still, the parents who from the child's babyhood by suggestion and example make him eager to share his seat, his playthings, his candy, with brother or sister or even the forlorn little child of the laundress playing at the back door. "Not what ye give, but what ye share." Children are like putty at the beginning, and those first impulses, educated in the right way, may become the cornerstone of generosity.

When a little girl sees Mother share her "company" dessert with a neighbor, remember those at Christmas who can't "exchange gifts," lend her magazines and books, and give willingly to various benevolences instead of spending all her spare change on trifles for herself, the child learns the real joy of generosity. The spiritual doesn't need to be voiced. It will be felt.

But how carefully must the opposite teaching be avoided. The mother who says, "Go and borrow that magazine back from Mrs. Brown. She's had it all day; that's long enough! I want it myself this evening," is unaware, doubtless, that she is grafting an unlovely bit from her own character onto her child's! By this act she is likely to impede even the child's material success in life.

As unselfishness is a fundamental of generosity it can be impressed on children that sharing does not always refer to material things. They can easily understand that to share a friend, to show others a pleasant walk or a beautiful sunset is often a most delightful kind of generosity. It is worth while to help them to cultivate it.

"The little king or queen of the individual home loses his or her personal kingdom and lives, plays, and grows with other little kings and queens in a common domain (in the kindergarten). Selfishness, so common in the only child or the youngest child, is wholly obliterated. In its place there arises a fine spirit of self-reliance, confidence and comradeship."—O. T. Meisberger, Superintendent of Schools, Coal Township School District, Shamokin, Pa.

If there is no kindergarten in your school, write to the National Kindergarten

Association, 8 West Fortieth Street, New York, for information and advice as to how one may be procured.

We were reminded by a smart young fellow that no matter how hungry a horse gets, he won't eat a bit. And we were advised by another s. y. f. that a horse eats best when he hasn't a bit in his mouth. Who wins?

The young girl was visiting her girl friend for the first time after her marriage.

"And does your husband give you all the money you want?" she asked.

"Why, no, dear. There isn't that much money."

The Family Altar

By the Rev. John C. Gekeler

HELP FOR WEEK MARCH 17-23

Practical Thought: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Memory Hymn: "O Sacred Head, Now Wounded."

Monday—Jesus Teaching and Healing.

Matthew 15:21-31.

The two forms of activity were, in motive and effect, one. In both Jesus sought to, and did, reveal the Father God. The underlying motive was love. A superficial view of the instance of our reading might suggest that love was absent. A second look plainly shows its presence. That love embraced the disciples, whose sympathies needed broadening to include Gentiles, the woman whose distress drove her to Jesus, and the daughter whose suffering so affected the mother. The larger measure of good to be wrought for the ones immediately concerned required the slight delay in granting the petition. The beautiful faith of the woman warranted it. You and I are the gainers of the larger good, since our own faith secures encouragement from the story.

Prayer: Blessed Jesus, for Thy love our hearts are deeply grateful. For Thy power we praise Thee. For a measure of Thy grace we pray. Amen.

Tuesday—The Power of Faith.

Matthew 17:14-20.

The power lies not in the faith, but in the God upon whom the faith is centered. Faith presents various aspects; it is a key that unlocks heaven's treasury; it is an eye that sees beyond the present and beholds the intangible; it is a force that keeps men going when to do so seems futile. Where faith is, God can accomplish wonders for us. Faith limits the gift which God waits to give us. It was faith in God that empowered Luther to accomplish his great task of reforming the Church and caused him to say, when demanded to recant, "Here I stand, I can do no other." When Stanley found Livingstone in Africa and urged him to return to England where great honors awaited him, the hero of faith said, "No, no; to be knighted by the Queen and welcomed by the thousands of admirers would be pleasant, but it is impossible. It must not be. I must finish the task." Have faith in God.

Prayer:

"O for a faith that will not shrink
Though pressed by ev'ry foe;
That will not tremble on the brink
Of any earthly woe."

—William Hiley Bathurst.

Wednesday—Healing on the Sabbath.

Luke 13:10-17.

The sick make a strong appeal to sympathy and love. Only stony hearts can

see suffering and, if it is at all within their power, either refuse or neglect to relieve it. If imperfect folk feel that way in the matter, how must the Perfect Man have felt? The critics of our Master had no fault to find with His healing act. They strenuously opposed having it done on the Sabbath. Their formalism left them hard-hearted. To the mind of Jesus the doing of deeds of mercy and kindness were the very essence of worship. The purpose of the Sabbath is to draw men closer to their God. Surely the healing of the unfortunate woman would tend toward that. "And all the people rejoiced for all the glorious things that were done by Him."

Prayer: Heal our diseases, O God. Quick-en our minds that we may learn how to relieve suffering and aid the sweet streams of healing which flow within and around us. Above all, dear Saviour, pardon all our sin. Amen.

Thursday—The Light of the World.

John 9:1-12.

By the light of Jesus' life men have seen evils to which their eyes would be blind otherwise. The number of blind eyes thus opened run into the millions. Those same Divinely opened eyes have beheld through Jesus the urgency of doing in the present what there is to do. Harriet Beecher Stowe said of her novel, "Uncle Tom's Cabin," which did so much toward the wiping out of human slavery: "I did not write it; God wrote it." Bishop Whipple told of an old Indian man who was confirmed late in life. Rheumatism made kneeling painful to him. He said to the bishop: "I put it off too long. I ought to have done it when my knees were not rheumatic."

Prayer:

"The whole world was lost in the darkness of sin;

The Light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The Light of the world is Jesus.

"Come to the Light, 'tis shining for thee;
Sweetly the Light has shone upon me;
Once I was blind, but now I can see;
The Light of the world is Jesus."

—P. P. Bliss.

Friday—Comfort in Sorrow.

II Cor. 1:3-11.

Dr. J. H. Jowett said everything depends on our viewpoint. Viewing a picture in the home of a friend, the owner of the picture said, "I am afraid you won't get the light on the hill." From the point at which he was viewing the picture a great dark and storm-swept landscape filled the picture. His friend led him to another position in the room, and standing there, he found the scene wonderfully lit up by a great light from above which fell upon the hill. "Yes, everything depends on your viewpoint," he remarked. "If you are going to look upon your trouble, the primary question will be, 'Where do you stand?' See where the Apostle Paul plants his feet. 'Blessed be God!' Standing there he got the light upon the hill. Standing in the grace of God, he sings a paean of mercies and comfort, and lifts his soul in adoration to God."

Prayer: Wipe away the tears from our eyes, O Saviour, that we may see what Thou hast placed in the picture of life for us. May we see Thee in the midst of all our distresses and troubles. That will change darkness into light; night into day; death into life. Amen.

Saturday—Non-resistance.

Luke 22:47-53.

Nowhere does the sublime majesty of Jesus appear as it does during His passion beginning in the garden scene. Meeting acute suffering in utter silence; accepting the unjust accusations of wicked men in perfect meekness. It is so utterly unlike what we would do under similar circum-

stances that we fail to either understand or imitate Him. Pilate marveled at Him. At the right moment He spoke, but it was only with accents of love. Ambrose, the great Church father, forcefully said, "Most men speak when they do not know how to be silent, when to speak is of no profit. . . . Tie your tongue lest it luxuriate; keep it within banks; a rapidly flowing river soon collects mud."

Prayer: Teach us, dear Master, to follow Thee in spirit. Fill our hearts and minds with the calmness and faith which inspired such superb self-control. When evil men do us harm may we not yield to the impulse to render unto them in kind. In Thy dear name we pray. Amen.

Sunday—Longing for Righteousness.
Psalm 119:33-40.

Great ideals of personal conduct are set before us in the Scriptures. Not only are they set forth in abstract terms, but we

see them in action and transforming human character. As the actors move across the stage we applaud their right conduct and condemn what is culpable. Thus ideals of right and wrong become crystallized within us. We see God acting in the Scripture as He deals with men and know that we have seen utmost righteousness, and feel a condemnation of ourselves. In Jesus, God draws nearer and we feel the thrill of righteousness as never before. There still remains a self-condemnation. Then we hear Him call us into His fellowship and a yearning to be like Him seizes us.

Prayer: "Turn away my reproach which I fear: for Thy judgments are good. Behold, I have longed after Thy precepts: quicken me in Thy righteousness."

"Tough luck," said the egg in the monastery. "Out of the frying-pan into the friar."

Puzzle Box

ANSWERS TO—BEHEADED WORDS, No. 10

1. Restore; 2. Blasted; 3. Trace; 4. Aware; 5. Plumber; 6. Strap; 7. Treads; 8. Shark.

DOUBLE-TIED WORD CUBE, No. 6

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Across: 1. To salute or welcome. 2. A line of mountains. 3. To harden or habituate. 4. The heron. 5. Very useful when we eat.
Down: The same words as across.
—A. M. S.

NEWS OF THE WEEK
Mrs. Henry W. Elson

By 15 votes Camille Chautemps and his Radical Cabinet went down to defeat Feb. 25. Andre Tardieu has returned as Premier of France. While France was without a government the London naval conference had to wait until a new delegation set out to continue the work begun by Tardieu and Aristide Briand.

President Hoover, through the Bureau of the Budget, has notified the heads of departments and independent establishments that in planning their requirements for the fiscal year ending June 30, 1932, he expects the "strictest economy in Federal expenditures" to be observed.

According to the report of an appointed commission, New Jersey has 11,671 crippled children. By the end of 1930 the State expects to reach every crippled child and investigate his physical, educational and economic needs. New Jersey now leads the nation in the care of its handicapped children.

Nearly 40 earthquake shocks, the greatest number recorded at Brawley, Cal., at one time in more than a decade, rocked the Imperial Valley Feb. 26. Buildings were damaged but no casualties were reported.

Premier Hertzog, of South Africa, has announced in the Assembly that he would introduce a bill to give women the franchise in parliamentary and provincial elections. This brings all the dominions of the British Empire into line, South Africa being the last to accord women the franchise.

Award of the Ella Flagg Young medal for distinguished service to education to Mrs. Cora Wilson Stewart of Frankfort, Ky., was announced at Atlantic City Feb. 26 at a meeting of the 60th anniversary convention of the department of superintendence of the National Education Association. Mrs. Stewart receives this award for her efforts to eliminate illiteracy in Kentucky and other Southern States, where she won renown as founder of the "moonlight schools." She serves as director of the National Illiteracy Commission by designation of President Hoover and Secretary of the Interior Wilbur.

Gates W. McGarragh, chairman of the board of the Federal Reserve Bank of New York, and Leon Fraser, New York attorney, who was general counsel for the Dawes plan, have received invitations to become the American members of the board of directors of the Bank for International Settlements. The offer was extended by the governors of the central

banks of England, France, Germany, Belgium and Italy and a representative of the Bank of Japan, who met Feb. 26 in Rome for the purpose of selecting directors and officers of the bank. Mr. McGarragh and Mr. Fraser have sailed, accepting the posts. J. Herbert Case, of Plainfield, N. J., who has been deputy governor of the Federal Reserve Bank of New York since 1917, has been named chairman of the board.

A refund of more than \$33,000,000 in income and excess profits taxes to the United States Steel Corporation is expected to be granted prior to March 15.

Mont Blanc supplies an annual income of more than \$10,000,000, it is officially estimated. There were 1,080,000 visitors. Individually, American visitors spend the most.

The British Government has sent a sloop of its West Indian squadron to San Domingo in view of the revolution in the Dominican Republic. This step is looked upon at Washington merely as a precautionary move.

Sultan Ahmed Shas Kadjar, the deposed Shah of Persia, died at Paris Feb. 27 at the age of 32. He was the last of the Kadjar dynasty, which had ruled since 1779. He had been an exile from his kingdom for 4 years and had traveled from one European capital to another.

The director of the Palestine Department of Agriculture is directing an army of 3,000 men to combat the dread locust invasion and the administration has appropriated \$250,000 for the purpose.

Major George Haven Putnam, dean of American publishers and a Civil War veteran, died Feb. 27 at his home in New York City. He was 86 years old.

Mrs. Lawrence Richey, wife of one of President's Hoover's secretaries, died in Washington Feb. 28.

George W. Haldeman, co-pilot and navigator for Ruth Elder on her unsuccessful attempt to fly across the Atlantic, broke the world's altitude record for commercial airplanes at Wilmington, Del., when he piloted a plane to an apparent height of 33,500 feet.

The renunciation of war contained in the Kellogg treaty will be made binding on members of the League of Nations in a much stronger and more precise way than in its original form, if they ratify the amendment to Article XII of the covenant which was unanimously adopted Feb. 28

by the League committee of 11 jurists which is engaged in harmonizing the two instruments.

The delegation which will represent the United States at the conference for the codification of international law at The Hague, beginning March 13, sailed March 1 from New York.

A new wave of Russian emigrants has swept over the eastern border of Poland. Hundreds of peasants are leaving Russia who have refused to work under the new collective system which the Soviet authorities imposed on them and involving the requisitioning of their grain and cattle.

To Queen Victoria Eugenia, of Spain, has been bequeathed \$100,000 in the will of Alexander P. Moore former ambassador to Spain. Mr. Moore is said to have specified in making the bequest to Queen Victoria that the money be used for charity under her direction.

John N. Willys, of Elmira, N. Y., the automobile manufacturer, has been selected as ambassador to Poland and his name submitted to the Warsaw Government. He will take the post to which the late Alexander P. Moore, of Pittsburgh, had been designated.

Governor Sampson, of Kentucky, March 1, signed the bill to appropriate \$1,500,000 to buy lands around Mammoth Cave and turn it over to the Government as a national park. This will include the famous cave and many other caverns in Central Kentucky.

Twelve hundred women of Port au Prince offered public prayers March 2 for the end of American occupation, and then paraded through the streets, past the headquarters of President Hoover's investigating commission, chanting an appeal for the "liberation of Haiti."

The National League of Women Voters celebrated Feb. 5, at Washington, the 10th anniversary of Federal suffrage and its own 10th anniversary of birth.

James A. Hughes, Representative in Congress from West Virginia, died March 2 in a sanitarium at Marion, Ohio. He was 69.

D. H. Lawrence, British novelist, poet and painter, died at Venice, France, March 2, after a long illness. He was 44 years old.

It is said that the world total of unemployment is between 15,000,000 and 16,000,000, and of this number 6,000,000 are idle in the United States.

President Hoover observed March 4 the first anniversary of his inauguration by working from early morning until night. Senator Arthur Capper, Republican, of Kansas, praised the results of the President's first year in office in a radio address.

The Prince of Wales is recovering from malaria in Africa, where he went several weeks ago on a hunting expedition.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Lent, March 23, 1930

Jesus Teaching and Healing

Matthew 15:21-31

Golden Text: Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. Matthew 7:7.

Lesson Outline: 1. An Ailing Child. 2. An Importunate Mother. 3. Blundering Disciples. 4. The Delaying Helper.

Our lesson finds Jesus in the heathen territory of Tyre and Sidon. He had left His native land in order to escape the increasing malice and machinations of the rulers of His people. They were despatching spies to watch His conduct and teaching. In the verses preceding our lesson we have the record of a typical encounter between Jesus and His Pharisaian critics (v. 1-20). The episode reveals vividly the radical difference between the spiritual religion of the Master and the external formalism of the Pharisees. And it helps us to understand why He retired from Galilee into an alien land.

I. An Ailing Child. Somewhere in this alien, idolatrous land there was a home darkened by a cloud of affliction. It harbored a sick child, whose grievous ailment was popularly attributed to demonical possession.

This nameless little sufferer is not the central figure in our lesson, but it may direct our thoughts to the multitude of children in Christian homes who need to be brought to Christ. We do not believe that any of them are demonized. Our sons and daughters are the unformed children of God, and not the progeny and property of Satan. They belong to Jesus Christ. And their great need is, not the exorcism of evil spirits, but the moulding influence of the Holy Spirit. They need parents who will take God into partnership with them in their sacred task of raising little children.

There is hope of a better and brighter day, and of a nobler race of men and women so long as Christ is not crowded out of the nurseries and the mother-heart. If He is enthroned there, He will make His way into the rest of the house. And He will come to rule in the spheres of life that lie beyond the threshold of the home. Nor should the mothers alone bear the burden and the responsibility of consecrating their children to God. Too often faithful mothers are hampered, and even checkmated, in their efforts by the indifference of fathers. It is utterly impossible, in our day especially, to mould the character of children after the pattern of the Master, unless a mother's prayer and pleading are seconded and reinforced by a father's example. The blighting sorrow of a home, mourning a wayward daughter or a prodigal son, is often the natural and inevitable harvest reaped from the parents' sowing.

II. An Importunate Mother. Jesus came to this alien country in part at least, to seek the rest and peace which His native land denied Him. But "He could not be hid" (Mark 7:24). Least of all from the anxious heart of a mother, seeking aid for her tormented child.

How marvelous is the enabling power of maternal love. It made this humble Canaanitish woman surmount every barrier of race, religion, and sex in order to find help for her suffering child. It makes her passionate entreaty a model of parental prayer. We do not know how she came to

know about Jesus. But His fame as a helper and leader of men had spread even into this remote region. The common people had heard about Him. And, somehow, this pagan woman had found the clue which brought her to the Lord with the touching cry, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a demon." Her fragmentary knowledge of the Master sufficed to inspire her burdened heart with faith in His mercy and in His might. She turned to Him for sympathy and help.

And without such faith in a merciful and mighty God the mothers of our race might well despair of their work. They need to believe earnestly and intelligently what the pagan mother saw dimly, with a heart that was humble and sincere. For their daily strengthening they need to believe that divine love and power are theirs, for the asking, in all their drudgery and toil and responsibility. Men may regard the domestic burdens and problems of wives and mothers as light and trivial, compared with the difficulties of working and striving in the arenas of business and industry. But God's estimate is more just. To Him the menial services of a mother are more significant than the vast financial operations of magnates, for they deal with children, whose "angels," said Jesus in beautifully symbolic language, "see at all times the face of their Father who is in heaven." The prayers she teaches lisping lips are as valuable as the most eloquent sermons, and her crooning lullabies as beautiful as the stirring oratorios of vested choirs.

If there is any sphere of human endeavor which God watches with profound interest, it is the home where living souls are being moulded by ceaseless toil and with endless love. That mother is foolish, and must fail, who does not repose trustfully on God. As well might an ignorant child attempt to guide a steamship across the

ocean to a far port, as a mother try to fit her child for the difficult and dangerous voyage of life without Christ as pilot, the chart and compass of the Bible, and the goal of eternal life.

The method of this mother's entreaty is most instructive. She belonged to a degraded pagan people that was least likely to furnish a shining example of faith. But this obscure woman manifested an unselfishness, a humility, a persistent sincerity of faith that may well serve as a model for our instruction and emulation.

She approached Jesus with the determination born of a great love and buttressed by a great need to get help for her afflicted daughter. At first the Lord made no reply at all to her pathetic plea. And when she persisted in her entreaties, the disciples begged Jesus to send this importunate mother away. But, undaunted by the Master's silence and the disciples' rebuff, she fell prostrate at the feet of Jesus, saying, "Lord, help me." And then her faith was tested to the breaking point. For, apparently, the Lord denied even this pitiful petition. He said, "It is not meet to take the children's bread and cast it to the dogs." Then, quick as a flash, came her apt answer, and it was more than a clever woman's wit. With the deep wisdom of invincible love she turned the harsh words of Jesus into an irresistible appeal. She said, "Yea, Lord; for even the dogs eat of the crumbs that fall from their master's table." That kind of prevailing prayer gets more than crumbs from a bountiful Father. It always obtains a child's full portion.

III. Blundering Disciples. "His disciples came and besought him, saying, 'Send her away; for she crieth after us.'" We are not sure of the full import of this suggestion. Was it a sympathetic request to grant her prayer or a petulant demand to stop her annoying outcries? But we know that the Twelve shared the narrow Jewish prejudice against foreigners, and the Master's silence may have misled them. It seems most probable that they wanted Jesus to silence this importunate woman authoritatively. These future missionaries urged the Lord "to send her away," because they had not yet learned that all men, even a Canaanitish woman, are even welcome guests at God's feast of love. They stood

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between the Master and the seeking woman, barring her way.

There are such "middlemen" today who turn seekers away from Jesus. Their influence is most pernicious when they profess to be disciples of the Lord. How many children, whom anxious mothers are leading to Christ, are offended by the inconsistent lives of avowed members of the Church? And there are many other agencies and influences that interpose obstacles between our children and Christ. Our boys and girls are still grievously vexed with many devils. Vile magazines, sensational movies, public dance halls, even bootleggers and drug-vendors, tax the vigilance of parents and test their wisdom to the utmost. Such dangers constitute an urgent reason to emulate the example of the Canaanitish mother, who persisted in her efforts, despite interfering middlemen, until she had established a living bond between Christ and her suffering child.

IV. The Delaying Helper. There is in this touching story a strange and unparalleled hesitancy on the part of Jesus to comply with the request of a humble and earnest suppliant. It is easy to misinterpret the silence of the Lord, and His cold answer clothed in figurative language. But it is not so easy to find an adequate reason for His apparent reluctance to grant the prayer of an anxious mother. Elsewhere the Master was more ready and eager to extend help than men were to ask or receive it. Only in this instance, His first answer to a pathetic plea is silence (v. 23). Then He offers an explanation to His watching disciples (v. 24), and, next, He expostulates in harsh terms with the pleading mother (v. 26), until, finally, her humble and persistent faith overcomes every obstacle.

Whatever may be the explanation of Jesus' apparent reluctance, we are sure that it betokened no lack of sympathy. The keen eye of the mother looked deep into the Master's heart, and saw more in it than did the dull disciples. And her ear heard more than the harsh words that fell from His lips. Perhaps Jesus delayed His final answer in order to teach His followers a lesson which they greatly needed to learn. Doubtless they watched and listened eagerly. And the prolonged agony of the woman's suspense may have bored

them. What claim had this pagan woman upon their Messiah? What right to annoy Him with her petty affairs? But, even as they listened, they learned that Jesus' love went far beyond the narrow pale of Jewish prejudice. And the pagan suppliant, who came to the Lord with a faith based in hearsay, left Him tested, tried, and triumphant in her personal experience with the divine helper and friend. Rightly interpreted, her experience holds the key to many a "strange providence," so-called. God never refuses His love and mercy to a faith that will not let Him go. He answers every prayer that is sincere. Not, indeed, every petition, but every prayer. And if His answer seems to be delayed, it is because we are not prepared to hear Him, or unable to understand Him.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

March 23—What Barriers Keep People Away from Christ?

Mark 10:17-23; Luke 14:16-20

While there are many millions abroad among the followers of Christ, there are great multitudes who steadily refuse to follow Him. This has always been the case. During the earthly life of Jesus there were large crowds who hung upon His words or were attracted by His wonderful works, but most of them forsook Him when the crisis of His life arrived. Only a faithful few remained to the end. One of the tragic things in the experience of Jesus was that so many people did not avail themselves of the privilege of following Him when He moved among them. If one looks into the Gospels one frequently comes across individuals and groups who would have nothing to do with Jesus and who actually set themselves against Him. Some of the reasons which they assigned are recorded for us. Human nature has not changed very much during the centuries. Sometimes the barriers which men set up were personal, sometimes social, sometimes intellectual, sometimes moral. They were set up through ignorance, selfishness, sin, worldliness, blindness of heart, unbelief, fear, a false estimate of the values of life, and unwillingness to accept the terms of Jesus. These are the very barriers which keep men away from Christ even today.

1. **Ignorance.** There are many people who do not know Christ. No one has ever told them of Jesus. Some folks may have an intellectual knowledge of Christ, they may know many things about Him, but Him they do not know. It is amazing what a lot of loose thinking about Christ there is in the world. Bruce Barton recently wrote a book on "The Man Nobody Knows." What they know of Jesus they got from hearsay, but they have no intimate, vital, personal knowledge of Him. They have never made Jesus their own and have never experienced Him in their lives. Yet some of these folks are the loudest in their denial of Him. It seems that if people would know Jesus they would certainly want to follow Him. But this knowledge is not acquired from books. It comes only by intimate fellowship with Jesus. Flesh and blood can never reveal Jesus fully to us; only the Spirit can. The Holy Spirit takes of the things of Christ and shows them to us. But there are some folks who deliberately remain ignorant of Jesus. Ignorance breeds stubbornness. Stubbornness has a closed mind. It is a state or attitude reached without reason. It is blind to facts and impervious to persuasion. There are some people who simply will not come unto Jesus. Their understanding is darkened and their minds are sealed against Him.

2. **Sin and Worldliness.** There are some folks who are so steeped in selfishness and sin that they keep away from Jesus. They recognize that He is pure and good, but they prefer to go on in their sinful life. They would feel uncomfortable in the presence of Jesus. Many folks are so sensi-

tive about their sins. They do not wish them to be uncovered, nor do they want to have them forgiven. Most of the barriers which keep people away from Christ are of a moral character. The world, the flesh and the devil play too large a part in the lives of people. Folks wish to have their fling in the world and suppose if they would follow Christ they would have to forego many of the sins and pleasures of this world. Demas loved this present evil world, and consequently he forsook the cause of Christ. One of the dominating forces in life is materialism. The rich young man came up to Jesus and inquired about eternal life, but his heart was so set upon riches and upon worldly interests that he was unwilling to pay the price that was involved.

3. **Unwillingness to accept the terms of Jesus.** There are many people who are willing to follow Jesus for the loaves and the fishes. If He would have material blessings to offer the multitudes would follow after Him. But Jesus sets a cross before His followers. Self-denial is not inviting to most people. A life of self-indulgence is far more acceptable. Jesus never made it easy for people to follow Him. He said, "Strait is the gate and narrow is the way that leadeth unto life." Many people prefer the broad way and shrink from following in the narrow path. The demands which Jesus made upon His followers in His day were drastic. "Sell all thou hast and give unto the poor." "Take up your cross daily and follow Me." "Leave your father and mother." These are some of the conditions which Jesus demands, and folks are not willing to accept these terms. Consequently "they all with one consent begin to make excuse." They have bought a yoke of oxen, they have to bury a father, they have recently married. They will follow but they want first to make a feast to those who are in their house. They allow the claims of social life and of selfish interests to stand in the way. Jesus demands an absolute, complete surrender of oneself. These are the terms which He lays down, and there are many who are "offended in Him."

4. **Fear.** There are many who keep away from Christ because they are afraid they cannot hold out. They recognize the high standards which Christ has set but they are afraid that they cannot fulfill them. They possess an inferiority complex and rather than venture and fall back again they keep away from Jesus. Fear always paralyzes. Fear disqualifies for any and everything in life. It is one of those demons that stalks abroad through the earth robbing people of their strength and courage. We need to remove this barrier of fear out of our lives. We must venture for Christ. He always honored people whenever they assumed risks for Him. "Be not afraid," said Jesus to Peter. We ought to hear that wooing and winning word today.

5. **Unworthy examples.** Some people are kept away from Christ through the unworthy examples of professing followers. They see the hypocrisy in those who pretend to follow Jesus. They see that the line of difference between the Christian and the man of the world is not as clearly drawn as it ought to be. They ask—what difference does it make? What do Christians more than others? What do they possess which the people of the world do not share? The barriers of an unworthy example should be removed and every follower of Christ ought to be a winner of others unto Him. By word and work, by lip and life, the followers of Christ should bring others unto Him. Every barrier should be broken down and the things that now hinder man from following after Christ should be removed.

"Just as I am! Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come."

THE REFORMED CHURCH IN LANCASTER COUNTY DURING THE EIGHTEENTH CENTURY

(Continued from page 2)

church order, upon all Sundays and holidays, but, on account of the lack of a minister, without the administration of baptism and the Lord's Supper."⁶

John Conrad Tempelman is a man, who deserves more than a passing notice, for to him more than to any other man was due the founding of numerous Reformed congregations, both in Lancaster County, as well as in what is now Lebanon County.

Formerly nothing was known about the antecedents of Tempelman except what Michael Schlatter told us in his famous diary, namely that he was a pious tailor from Heidelberg, in the Palatinate. This led me more than 30 years ago to visit Heidelberg, in order to search the Church records there for more information about Tempelman. After a considerable search, through a series of records, I discovered that on September 22, 1717, John Conrad Tempelman, a tailor, son of the late Henry Tempelman, citizen and miller of Weinheim, was married to Anna Maria, daughter of Andrew Barth. This marriage record, you will notice, points to the fact that his father, Henry Tempelman, was a miller at Weinheim, a town in the neighborhood of Heidelberg.

Hence, the search was continued at Weinheim, and soon the fact was brought to light that the father, Henry Tempelman, was married at Weinheim on April 24, 1691, to Anna Maria Linck, daughter of Philip Linck, an army captain, and furthermore, that John Conrad Tempelman himself was born at Weinheim and baptized there on March 22, 1692.

While living at Heidelberg, Tempelman and his wife had two children, (1) Anna Margaret, born September 11, 1718, and (2) Anna Maria, born March 16, 1721. In these baptismal entries Tempelman is distinctly called "the tailor living at the castle hill." This makes the identification with the Reformed preacher in Lancaster County complete.

Tempelman came to Pennsylvania with his wife and two children some time between 1721 and 1725, indeed we can narrow the limits to 1722 and 1724. He settled in Conestoga township, where he took up 200 acres of land on January 14, 1734.⁷ He began his religious activity in 1725 as a lay preacher. In 1727, he received assistance from John Philip Boehm, who may well be called the founder of the Reformed Church in Pennsylvania. On October 15, 1727, Boehm administered the first Reformed communion service in Conestoga to 59 communicants, at what was then called "Die Bergkirche," which is now known as Heller's Church in Upper Leacock township. These communion services were held by Boehm twice a year, while on other Sundays Tempelman acted as lay reader.

In 1730, Boehm could write: "In this district of Chanasstocka there is a large number of Reformed people, scattered over twenty miles." Owing to the absence of ordained ministers, Tempelman baptized children as early as 1732. The baptism of Susanna Bauman on September 8, 1732, is on record in a family Bible.

In the spring of 1733, the original single preaching point had increased to three, under the supervision of Tempelman. They were organized by the election of elders. As Tempelman gives the names of these elders, he enables us to identify them. They were: Heller's Church, Cocalico, near Ephrata, and Lancaster. It was during the ministry of Tempelman that the Amweg family arrived in Philadelphia on September 15, 1729. They settled shortly afterwards at Cocalico. On August 27, 1737,

a tract of 150 acres was surveyed to Michael Amweg near the Cocalico Creek.⁷

⁷ See Taylor papers in the library of the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, Pa.

(Continued next week)

BETHANY ORPHANS' HOME

Last Thursday night our school children rendered a delightful program known as the Annual February Program. All the grades participated; even some of our smaller children at Frick Cottage helped to make the program a great success. The children were well trained, especially the smaller children. They made a pretty sight with their paper hats, drums and flags in the various parts of the program. Of course, we dare not forget the teachers, all the credit is due to their able training.

The Glee Club returned from their weekend trip a happy bunch of girls. The royal treatment and good meals helped to make the trip a success. Many thanks to the friends who entertained them.

We need a cook in Dietrich Cottage for our older boys (about 30 people) in the family. A splendid home for some Christian woman who wants to do a noble work.

—Mrs. C. H. Kehm.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Mrs. Emma Schick, one of the guests of the Home, departed this life on Feb. 20. Funeral services were held at the Home on Monday, Feb. 24, at 1.30 P. M., in charge of Rev. S. L. Messinger, D.D., her pastor, who conducted the service, and the superintendent of the Home, who delivered the sermon. At 2.45 P. M. services were conducted at our Church at Freemansburg, where Rev. Mr. Messinger delivered the sermon. The deceased having been a member of that Church, many friends attended the service there. Interment was made at the cemetery adjoining the Church. Mrs. Schick had been admitted to the Home last August. She was at that time already an invalid. Her condition became more serious and later she was moved to the Allentown Hospital, where she died.

On Feb. 28, Mr. Jacob Schweizer, age 88 years, arrived at the Home to fill this vacancy. He had been on our waiting list of applicants for admission. This man has no relatives living.

A BOX FOR OBERAMMERGAU

There are a thousand and one things to look at when the world's largest steamship is being loaded with freight and passengers. The dock is thronged with all kinds of people, from very rich to very poor. There are travelers whose eyes shine with eagerness and left-at-homes whose eyes shine with tears. There are trim messenger boys bearing long boxes of flowers and glossy baskets of fruit: there are poorly clad folk bearing wistful little nosegays to present personally to departing friends and relatives. There are maids with children and maids with pet dogs. There are reporters and baggage men and sailors and newsboys. There are all the elements of confusion and a startling lack of confusion. And, swinging from a great crane, ready to be slipped into the ship's hold hangs the Box for Oberammergau.

You pause on your way up the gangplank to stare at it. Oberammergau, home of the Passion Play, has always had for you the unreal quality of a dream. But this box is all of 8 feet long and wide and deep. It is a heavy, substantial thing of plain yellow wood. It is obviously real and it is marked in huge black letters, "For Oberammergau, Bavaria."

This Box Is Going to Oberammergau!

Other passengers behind you grow impatient, so you climb up to the deck; then you stand by the rail and stare down at the box "For Oberammergau, Bavaria." You wonder whose name is on the other side. You wonder what it contains. You dream about its destination.

You remember how the Passion Play since 1633 has been a holy task to Oberammergau people—the fulfillment of a vow. For in that year a terrible plague visited the town and threatened the entire population of 600. The villagers prayed for relief and the plague ceased, never again to visit Oberammergau. Then the Passion Play began—not as an exhibition of dramatic art but as a serious expression of gratitude and devotion to God. The villagers through all the years since have devoted their lives to making the play—given just once in each decade—a permanent institution of tremendous religious significance to Christians of every sect and creed.

Perhaps, in the box there are new robes for the "Christus" of the play. No, the costumes are made by the villagers themselves. Perhaps the box holds pieces of scenery for the great new stage which will be seen this year for the first time. Finally—you give up guessing. The only thing about this box of which you can be sure is its destination—"Oberammergau, Bavaria."

Oh well, you decide as you go to look for stateroom 674, Oberammergau, Bavaria, is your destination too. And perhaps when you are really there the mystery of the box will be revealed. And even if it is not, to be going to Oberammergau, Bavaria, in 1930 is almost wonder and glory enough for one year.

(The "Fellowship Tour" to Europe includes two nights and a day at Oberammergau, with good seats for the Passion Play. Make your dream of seeing the Passion Play come true this year. For information write to Mrs. Catherine Miller Balm, 1505 Race Street, Philadelphia.)

BOOK REVIEWS

The Wide Way to a True Republic, by Thomas Jefferson Sandford. Published by The Society of the True Republic, New York. Paper, 165 pp., price, 50c.

The author expounds herein a series of political heresies for which he has been unable to secure a "fair hearing" in either of the old political parties, heresies advocated by the late David Reeves Smith. Around the three devices he sets forth the Society of the True Republic is constructed, into honorary membership in which (with no dues) the reader is invited. His system of tax-collection calculated to reduce unduly large fortunes and stop tax-dodging is a 2 per cent tax on all real and personal property, excepting \$2,000 homesteads and cash money, based on the real value of the property, as recorded in public property lists. The declarant will be moved to declare the truth about the value of his property by the legal requirement to sell his property to any bidder at the declared value. The scheme differs from the single tax in its inclusion of all wealth taken from real estate as well as real estate itself, and also personal property.

His scheme of issuing money so as to prevent money-cornering calls for the use of an intrinsically worthless commodity on which to stamp money values (as paper, for example), thus giving money a value only as a medium of exchange and a legal tender representing actual values, but no value such as our present gold and silver coinage possesses.

The third system is a voting plan in-

⁶ The letter of Tempelman is printed in full in the writer's *Life and Letters of the Rev. John Philip Boehm*, pp. 62-64.

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tended to eliminate vote-buying and selling and other corruptions of the ballot by the use of a ballot filed for each individual voter in an election-district-office open daily for voting purposes on which he writes his candidate's name for any office at any time. The system embodies the principles of direct nomination, referendum, recall, initiative and proportional voting.

The exposition takes the form of a catechism, which makes it clear and easily intelligible. The reader who is unbiased by devotion to existing political practice as divinely inviolable, there is a wealth of reason in many of the principles set forth, even though they go wide of the mark of orthodoxy in government, as it is understood in this country.

—A. N. S.

Disciple Winners, by Dr. Christian F. Reisner. Abingdon Press. 244 pp., price, \$1.50.

One is not surprised to read from the pen of Dr. Reisner a volume with such a prodigious wealth of illustration on the subject of personal solicitation of Christian disciples. He is well-known as the Pastor of Broadway Temple, New York (Methodist), where he has received most of the 8,000 persons who have united with the Church under his ministry, "nearly all of them having been won by personal solicitation on the part of Church members, my associates or myself."

The introduction itself is a triumphant paean of faith and hope. It sounds his abiding assurance of the gospel's power to meet the needs of this and any age.

One interesting chapter opens the book with a resume of answers to a questionnaire submitted by the author to a number of prominent business men, ministers, and laymen and women of the Churches. It secured most interesting opinions on various questions pertinent to the subject of personal evangelism and its effectiveness.

The other chapters treat of the capacity of all types of persons to do personal work, the nature of the work, the spirit required in the soul-winner and his principles of procedure, as well as the brass tacks of method, organization, and numerous practical suggestions. All these are characterized by a sanity which helps to explain the remarkable success of the author in his work.

If there is a defect in the book which protrudes itself above others, it is that in many spots the material is ill-organized. There is such an embarrassment of riches by way of illustrative material from the author's own and borrowed experience that he seems not to know sometimes where to put it. The result is that the idea of certain chapter-headings and section-headings are repeated in somewhat different form, and illustrations are sometimes cited which are not as pertinent to the position they occupy in the treatment as they would be elsewhere. This defect, however, is incidental to the virtues of a book which is in truth a valuable addition to the multitude of books on this subject, most of which are far inferior to this one.

—A. N. S.

OBITUARY

THE REV. FRANK E. LAHR

Like a thunder-clap out of an unclouded sky, came the message of the death of Rev. Frank E. Lahr, of the First Reformed Church at Ridgeway, Pa.

He had been in the Church and was returning to the parsonage next door when, in the impenetrable darkness of a rainy night, he was thrown down by the bicycle of a messenger boy on the walk in front of the Church sustaining what was first

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President.

thought to be but a slight injury. However, during the night his condition became serious. He was removed to the hospital, where it was found that he was suffering from intracranial hemorrhage. All possible attempts were made to stop the bleeding, but he died as a result of his injuries on the following day, Feb. 5, at about 5 P. M., at the age of 56 years, 3 months and 29 days.

Rev. Frank E. Lahr was born Oct. 6, 1873, in Huntington County, Indiana, the son of Philip Lahr and his wife Mary, nee Knopfloch, both of Hessen-Darmstadt, Germany. He was reared in an humble, pious home, surrounded by a genuinely re-

ligious atmosphere. He was baptized by Dr. P. H. Dippell and confirmed by Dr. C. M. Schaaf. His early education was acquired in the public school. At the age of 17 he entered the Mission House, Plymouth, Wis., where he successfully completed the prescribed courses of study in academy, college and seminary, and graduated in the year 1898.

He soon received a call to Defiance, O., and was ordained to the Christian Ministry by Zion's Classis, then in the Synod of the Northwest. Other charges which he served in the 32 years of his gospel ministry, in the order named were: New Bedford, Ohio; Jeffersonville, Ind.; Stone Creek Charge, Ohio; Waldo, Ohio; Titusville, Pa., and for the last two years at Ridgeway, Pa.

His first wife, Ella, nee Jungermann, and their daughter, Miriam, preceded him in death. He is survived by his wife, Clara, nee Stingel, 4 children: Rosalind, Edward, Harold and Mary Kathryn; 3 brothers: Fred and J. A., of Huntington, Ind.; Rev. Wm. H. Lahr, of Bucyrus, Ohio, and five sisters: Karoline Lahr, Mrs. Sigg, Hanna Lahr, Mrs. Thorne, of Huntington, Ind., and Mrs. Elizabeth Vogt, of Toledo, Ohio.

In the Church, crowded through the aisles and to the doors with members, friends and relatives, the funeral service was held on Friday afternoon, Feb. 7. His brother, Rev. William Lahr, was among the mourners. The Ministerial Association of Ridgeway, Pa., attended in a body. The sermon was preached by Rev. J. O. H. Meyer, of Lancaster, Pa., stated clerk of Heidelberg Classis, of which the deceased was president. Others participating in the service were: Rev. Mr. Patterson, of the Ridgeway Y. M. C. A.; Rev. H. Brunner, of Emanuel Reformed Church, Warren, Pa.; Rev. Herman E. Schnatz, of Buffalo, N. Y., representing West New York Classis and Heidelberg Synod, and Dr. J. A. Galbraith, of the M. E. Church of Ridgeway, Pa., representing the local Ministerial Association. A letter of condolence from Heidelberg Classis to the bereaved family was read by the stated clerk. Further services, in charge of Revs. R. B. Meckstroth, were held in Huntington, Ind., where Rev. D. R. Raiser preached, and Revs. H. Robrock and A. Grether took part. The mortal remains were laid to rest in the family lot at Huntingdon, Ind., Monday, Feb. 10, at 2.30 o'clock.

The life and work of Rev. F. E. Lahr gave testimony of a deeply rooted and abiding faith. All who knew him were impressed with his Christian example and sincerity, as he tenderly and lovingly ministered to his people in word and deed. He has entered into the joy of his Lord.

—H. E. S.

THE REV. SIMON URIAH WAUGAMAN

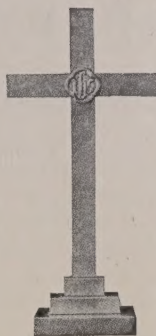
The Rev. Simon Uriah Waugaman, of Osterburg, Pa., pastor of the St. Clairsville Charge, passed from this life while undergoing treatment in the Allegheny General Hospital, at Pittsburgh, Pa., on Monday, Dec. 16, 1929. Rev. Mr. Waugaman was born near Harrison City, Westmoreland County, Pa., on February 5, 1861, the 8th son of Hezekiah and Catherine (Laufer) Waugaman. He received his early scholastic training in the public schools of Penn Township, Westmoreland County. He entered Franklin and Marshall College in 1885, graduating in 1889, and from the Lancaster Theological Seminary in 1892.

He was licensed to preach the Gospel by Westmoreland Classis, May 26, 1892, and on June 25th of that year was ordained by a committee of Juniata Classis, consisting of the Revs. J. F. Moyer, A. S. Glessner and S. Charles Stover. His active service in the Christian ministry covers a period of thirty-seven and one-half years, in the following fields of labor: Greenfield, Bedford County Pa. from 1892-1903; Curlsville, Clarion County, Pa., 1903-1905; Youngwood, Westmoreland County, Pa., 1905-

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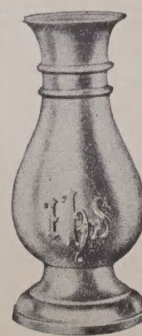
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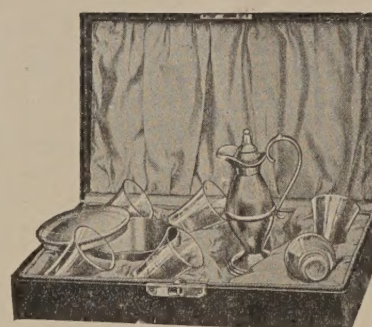
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1909; Export, Westmoreland County, Pa., 1909-1915; Scottdale, Pa., 1915-1918; Yukon-Seanors, Westmoreland County, Pa., 1918-1926, and the St. Clairsville Charge, Bedford County, Pa., 1926, to the time of his death.

From the private records of Rev. Mr. Waugaman, we learn that during his ministry he baptized 624, confirmed 779, married 130 couples, and officiated at 684 funerals. During his pastorate he built and dedicated the Pavia Church, and also rededicated the rebuilt Greenfield Church. He served as president of Pittsburgh Synod, and also as president of several Classes. Earnest and faithful, as well as kind and lovable, he was a prime favorite among

his fellow-ministers as well as his parishioners.

On June 16, 1892, he was united in marriage to Miss Emma Highberger, who, together with their three sons, John Nevin, Simon Hezekiah and Stanley Merle, and two brothers, George and William, survive to mourn his home-going.

The funeral services were held Thursday afternoon, Dec. 19, in the historic Brush Creek Church, located near the scenes of his boyhood, and were in charge of Rev. W. C. Sykes, D.D., a classmate and intimate friend of Brother Waugaman, who preached the funeral sermon, in which he paid high tribute to the sterling qualities of the departed brother, both as friend

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and minister of the Gospel, and spoke words of comfort to the members of the bereaved family.

The Church was filled by relatives and friends, including ministers from Allegheny and Juniata Classes, as well as Westmoreland. A number of these ministers assisted in the service, and all united to sing Rev. Mr. Waugaman's fa-

vorite hymn, "Jesus, I Live to Thee." Members of the Joint Consistory of the St. Clairsville Charge were present in a body. Following the service, the body was laid to rest in Brush Creek Cemetery.

Ministers present were: From Juniata Classis—Revs. J. M. Runkle, D.D., Chas. D. Rockel, Oliver H. Sensenig, Wm. H. Miller and V. D. Grubb. From Allegheny

Classis—Revs. H. N. Bassler, D.D., and J. A. Yount. From Westmoreland Classis—Revs. J. H. Mickley, D.D., W. J. Muir, W. C. Sykes, D.D., A. S. Lenhart, Paul T. Stonesifer, J. Leidy Yearick, A. B. Bauman, D.D., L. E. Bair, W. S. Fisher, V. A. Ruth, E. M. Deatrick, G. A. Teske, H. A. Robb, R. Ira Gass, Ralph S. Weiler and A. W. Barley.

—A. W. B.